Doctrine of the Priesthood

Let Virtue garnish thy thoughts unceasingly; then shall thy Confidence wax strong in the presence of God; and the Doctrine of the Priesthood shall Distil upon thy soul as the Dews from Heaven. (D & C 121:45)

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The Office
of
The One Anointed and Appointed
and
Its Relationship
to
The Church of the Firstborn
and
The Kingdom of God
or
The Council of Fifty

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Copies may be obtained
by writing:

Collier's Publishing Co.
HC 63 Box 1B
Hanna, Utah 84031
Telephone (435) 484-5311
Cell Phone (435) 503-6480
email:churchofthefirstborn1842@gmail.com
email:collierspublishing@gmail.com
fredccollier@gmail.com

Introduction

Ever since the Death of the Prophet Joseph Smith in 1844 there has been a Controversy over the issue of ***Succession in the Priesthood***. The reason for this is due to the fact that the great majority of the sources *do not line up* with what ultimately took place with the *Emergence of the Quorum of the Twelve.* The ***Incongruity*** is founded in the fact that the *Whole Knowledge,* or the *Complete Picture* of what the Prophet did and taught with regard to Priesthood in the Secret Organizations of the **Holy Order** *and* **Council of Fifty** has never been passed down to the Latter day Saints. And yet this notwithstanding, to this very day, this **Lost Knowledge** is still ***Symbolized*** and ***Preserved*** in the **Four Signs and Tokens of the Priesthood** as they are presently being administered in every Session of the Endowment Ceremony.

This then is the *focus* of this Issue of *Doctrine of the Priesthood*, namely: *To Come to Understanding,* by learning what it is that is intended to be **Understood** by the "**Four Signs and Tokens of the Priesthood**", as they are administered in every Session of the Endowment Ceremony?

According to the Doctrine and Covenants "There are, in the Church, **Two Priesthoods**, namely, the Melchizedek and Aaronic . . . Priesthood" (D&C 107:1). And yet in the Endowment Ceremony, there are "**Four Signs and Tokens of the Priesthood**", which Symbolize ***"Four different Orders of the Priesthood"***. In keeping with this, in a speech which was given on the 27th of August, 1843, the Prophet stated that there were "**Three Grand Orders of Priesthood**" referred to in Hebrews chapter 7 (*TPJS* 322). Not only so, but a year and four months earlier, on the Fourth of May 1842, the Prophet revealed *for the first time* to an *inner group,* what he referred to as "**The Highest Order of the Melchizedek Priesthood**" (*TPJS* 237). It is this ***"Highest Order of the Melchizedek Priesthood"*** that became ***The Great Issue*** and ***Controversy*** in the **Succession Struggle** of 1844. Learn what the **Four Signs and Tokens of the Priesthood** *Symbolize* and you will then come to *Understanding.*

The Office
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by
Fred C. Collier

There are some things about the Priesthood which the Prophet Joseph Smith taught during the Nauvoo period, that were not altogether perpetuated by the Quorum of the Twelve in Utah Mormonism. These things were taught by the Prophet at Nauvoo in the *Secret* meetings of the *Holy Order* and *Council of Fifty.*

Because of the Patriarchal nature of these teachings, President Young and the Twelve were not altogether in a position to perpetuate them. Yet this notwithstanding, even to this day, the ultimate foundation of these things is still perpetuated right under our noses in the Endowment Ceremony of the Temple, as it is still being administered

A letter written by Fred C. Collier to Amy Brown, commencing on the 12th of July 2014, and finished on the 18th of August 2014. In places this writing is repetitious, as some documents have many ideas wrapted up in them, and it is not possible to get it all in one pass through.

today in the church. What I speak of is the **4 SIGNS AND TOKENS OF THE PRIESTHOOD**. It is through the **4 SIGNS AND TOKENS OF THE PRIESTHOOD** that the Lord saw fit to preserve the Knowledge of the Priesthood through the darkness of the latter day Apostasy — to be sure this is true for every Endowed Latter Day Saint.

According to what was originally understood by the Prophet Joseph Smith, *the 4 Signs and Tokens* ***Symbolize 4 different orders of the Priesthood***. The first two of the Signs and Tokens Symbolize Two different Orders of the Aaronic Priesthood — and the Highest two Signs and Tokens Symbolize two different orders of the Melchizedek Priesthood. The first Sign and Token of the Aaronic Priesthood Symbolizes that Order of the Aaronic Priesthood which is had in the Church of Christ — while the 2nd and Higher Token of the Aaronic Priesthood Symbolizes that Order of the Aaronic Priesthood which was had in Ancient Israel.

Though it is true that both of these two Priesthoods come from the same source (i.e. John the Baptist) — nevertheless the Ancient Order of the Aaronic Priesthood was passed down from father to son, and it had other ordinances to perform, which the lesser order of the Aaronic Priesthood in the Church of Christ is not called upon to perform — so the Higher Order of the Aaronic Priesthood comprehends the lesser order. Again the Highest Order of the Lesser or Aaronic Priesthood, or the Ancient Order of the Aaronic Priesthood, was passed down from father to son, so it inherently connects with the Highest Order and Fulness of the Patriarchal Priesthood, which is referred to in Section 84 as "the priesthood which is after the Holiest Order of God" (D&C 84:18; 77:11; Alma 13:1–19; JST Exodus 34:1–2; JST Deut 10:1–2; D&C 84:18–25, 37–42).

The other two Signs and Tokens of the Priesthood (i.e. the 3rd and 4th Signs and Tokens) Symbolize Two different Orders of the Melchizedek Priesthood. The **1**st and lower Token of the Melchizedek Priesthood, which is the **3**rd Token, Symbolizes that Order of the Melchizedek Priesthood which is had in the Church of Christ. This Priesthood was Restored to the Prophet Joseph Smith and Oliver Cowdery by Peter, James and John. The **2**nd and Highest Token of the Melchizedek Priesthood, which is the **4**th Token, Symbolizes the "Highest Order of the Melchizedek Priesthood — which is to say The Highest Order and Fulness of the Patriarchal Priesthood.

In saying this I do not refer to the Priesthood or office of the Church Patriarch which the Prophet's brother Hyrum and his descendants inherited (D&C 124:91–96, 123–124). The Patriarchal Office which Hyrum inherited was established in the Church on the 18th of December 1833 — and the authority of this office was Restored by Peter, James and John.

On the other hand in contrast to this, the authority of the Highest Order of the Patriarchal Priesthood which is Symbolized by the 4th Sign and Token was Restored in the Kirtland Temple by Moses, Elias (i.e. Noah) and Elijah, on the 3rd of April 1836. This was about two and a half years after the Restoration of the Office of the Church Patriarch. It is this Highest Order of the Patriarchal Priesthood which the Prophet spoke of on the 27th of August 1843, when he said that:

> The 2nd Priesthood [referred to in the 7th chapter of Hebrews] is [**Abraham's**] **Patriarchal Authority**. *Go to and Finish the Temple, and God will fill it with power*, and You Will Then Receive **More Knowledge Concerning This Priesthood**. (*TPJS* 323)

You will notice that the above states that when you go to the Temple you will *"then receive more knowledge concerning this [Patriarchal] Priesthood"*. This is because the Temple and its Ordinances constitute the proper place and means by which this Highest Order of the Patriarchal Priesthood is conferred. Not only so but there is no Office or Place in the Church of Christ where this Priesthood is to function. The Patriarchal Priesthood of which the Prophet speaks above, is the Priesthood which you receive in the Temple (D&C 124:27–28, 34) when you are Washed, Anointed and Ordained as a King and Priest, or a Queen and a Priestess, and when the Sealing Keys of Elijah are given, when you receive your 2nd Anointing. This Higher Order and Fulness of the Patriarchal/Matriarchal Priesthood gives you the Authority and Power to Create and Preside over your own Eternal Family Kingdom, in what the Prophet referred to as "**The Church of the Firstborn**" or "**The Order of the Ancient of Days**" or "**The Ancient Order of Things**" (*TPJS* 237; *History of the Church* Vol 4:492–493; Vol 5:1–3).

The Church of the Firstborn constitutes **The Eternal Family Kingdom of God the Father**, all sealed together by the ***Sealing Keys of Elijah***. The Eternal Creation of this **Family Kingdom** is accomplished through the *Sealing Ordinances of the*

Temple. This is what President Young referred to when he made the following statement:

> Sectarians *have not the Priesthood;* but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments, whether in their falling-down power, jumping power, or squawling power. All they have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, *unless they go through those ordeals that are ordained for* **THE CHURCH OF THE FIRSTBORN**. ***The Ordinances of the House of God*** ARE EXPRESSLY FOR **THE CHURCH OF THE FIRSTBORN**." (*JD* 8:154)

Heber C. Kimball also spoke of the Church of the Firstborn — and that too at a time of trouble and great alarm in the Church. There was an army of 3000 United States Soldiers, armed with rifles and Cannons that was headed for Utah. Inasmuch as President Young opposed them — intercepted their supply wagons and refused to allow them into the Valley, the threat was out that when the soldiers finally managed to get in, they would kill the Twelve and other leaders of the Church. Because of this Heber C. Kimball let the cat out of the bag and revealed to the Saints the existence of *The Church of the Firstborn*:

> This people here are the people of God. Here, in the Territory of Deseret, is **THE KINGDOM OF GOD** [i.e. The Council of Fifty], and here are *All the Officers Pertaining To That Kingdom;* and here is an organization that is organized ***After the Order of God*** [i.e. The Holy Order of God (D&C 77:11)], and it is organized ***After the Order of The Church of the First Born***.
>
> Let me explain what **THE CHURCH OF THE FIRST BORN** Is**.** It is *The First Church that ever was raised up* **UPON THIS EARTH**; that is, *the first born Church*. [i.e. The Church of God the Father or the Church of Father Adam (D&C 88:5)] That is what I mean; and **WHEN GOD OUR FATHER** [i.e. Father Adam or Adam-God (*JD* 1:50–51)] **Organized that Church**, He organized it just as His Father organized the Church [of the Firstborn] on the earth where He dwelt [i.e. *The Earth Where Father Adam Went Through a Mortal Probation*]; And That Same Order Is Organized here ***in the City of Great Salt Lake;*** and it is *that order* that **Joseph Smith** the Prophet of God *Organized In The Beginning* **IN KIRTLAND, OHIO** [Notice it Says Kirtland, Not New York]. *Brother Brigham Young, myself, and others were present when that was done [Brigham and Heber were present in Kirtland in the Fall of 1836 when the Prophet first com-*

menced the beginnings of "The Ancient Order of Things" — but they were not in New York on April 6th, 1830, when the Church of Jesus Christ was started]; and **when Those Officers** [of the Church of the Firstborn] *received their endowments,* they were together in one place [in the upper Brick store at Nauvoo (*TPJS* 237)]. They were organized [in the Holy Order and Council of Fifty], and received their Endowments and blessings, and those KEYS *were placed upon them,* and **That Kingdom Will Stand For Ever**.

Now Mark it — **That Kingdom** [i.e. "The Kingdom of God" or "The Council of Fifty"] Will Never Be Overthrown [*even if The Church of Jesus Christ of Latter Day Saints is Overthrown (JD* Vol 2: <18 Feb 1855>183–184)]; Although They May Kill, *that is, if they can,* Brother Brigham and Me, and Brother Daniel H. Wells, and they May Kill the [Twelve] Apostles, *if they can,* and so they may keep on from this time to all eternity, and ***They Never Can Obliterate This Work*** [i.e. *The Church Of The Firstborn*]. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church [i.e. The Church of the Firstborn]; but let me tell you, they never can kill the Tree [i.e. *The Eternal Family of God the Father or The House of Israel*] nor destroy the Root from whence we have sprung; for our Father and Our God is that root, and Jesus Christ, the Son of God, is the tree or vine, and we spring out of that vine; (*Journal of Discourses* 5:129–130)

As Heber C. Kimball states above, the Prophet Joseph Smith commenced the beginnings of the organization of the Church of the Firstborn during the late Kirtland period, after the Restoration of the Highest Order and Fulness of the Patriarchal Priesthood, which occurred on the 3rd of April 1836, when Moses, Elias (i.e. Noah) and Elijah appeared in the Kirtland Temple. This initial beginnings of the Church of the Firstborn commenced when the Prophet began the establishment of a Theocratic Government at Kirtland in the Fall of 1836, which he referred to as "The Ancient Order of Things" (The Book of John Whitmer, chapter 22). However, as of that time, there were no Eternal Family sealing ordinances — nor were there any Anointings of Kings and Priests as they would later be Anointed and Ordained at Nauvoo.

As late as March 15th, 1839, the Prophet lamented from within Prison Walls, the sorrow which he felt for the suffering of the exiled and wandering Saints:

My heart bleeds continually when I contemplate the distress of the Church. Oh that I could be with them! I would not shrink at toil and hardship to render them comfort and consolation. I want the blessing once more to lift my

voice in the midst of the Saints — I would pour out my soul to God for their instruction. IT HAS BEEN THE PLAN OF THE DEVIL TO HAMPER ME AND DISTRESS ME FROM THE BEGINNING, *to keep me from explaining myself to them, and I* ***NEVER HAVE HAD OPPORTUNITY*** *TO GIVE THEM* ***THE PLAN THAT GOD HAS REVEALED TO ME***. (*The Personal Writings of Joseph Smith* 1st Edition, 386–387)

This is an incredible confession for the Prophet to make — to say at the late date of March 1839 that he had not yet revealed to the Saints *"the Plan that God had given to him"* — and yet 3 years later the Prophet is still talking of the Revelation of this Divine Plan to the Saints as an event *that is still* ***futuristic****:*

¶The new year has been ushered in . . . and the Saints . . . [are blessed with] means to rear *The Temple of the Most High God* (Gen. 14:18 – 19) . . . . . Truly this is a day long to be remembered by the Saints . . . a day in which the God of heaven has begun to restore **THE ANCIENT ORDER OF HIS KINGDOM** . . . a day in which all things are concurring to bring about the *completion of the Fulness of the Gospel, a Fulness of The Dispensation of Dispensations,* the Fulness of times . . . . a day . . . which *Jehovah* promised . . . to prepare the earth *for the return of his glory, a* **CELESTIAL GLORY,** *and a* **KINGDOM** *of* **PRIESTS** *and* **KINGS** *to* **GOD** [I.E. **THE COUNCIL OF FIFTY**] and the Lamb . . . and with him *The Hundred and Forty and Four Thousand* whom John the Revelator saw, all of which is to come to pass in The Restitution of All Things. (*History of the Church* 4: <6 Jan 1842> 492–493; see also 599)

Five months later, on the 4th and 5th of May 1842 the long awaited day finally arrived:

HIGHEST ORDER OF PRIESTHOOD REVEALED

I spent the day in the upper part of the store . . . in council with [some of the Twelve and other brethren] . . . *Instructing them in the Principles and Order of the Priesthood, attending to Washings, Anointings, Endowments and the communication of* ***Keys*** *Pertaining to the [two orders of the] Aaronic Priesthood, and so on to* ***The Highest Order of the Melchizedek Priesthood*** *[i.e. the 4th Token, or the 2nd Token of the Melchizedek Priesthood], Setting Forth* **THE ORDER PERTAINING TO THE ANCIENT OF DAYS** [I.E. *The Eternal Family Order or The Patriarchal Order of Father Adam, which Daniel chapter 7 foretells that "****The Ancient Of Days****" would Establish in the Latter Days], and all those plans and principles by which any one is enabled to Secure the Fullness of those Blessings which have been prepared for* **THE CHURCH OF THE FIRSTBORN,** *and come up and abide in the presence of the Gods in the eternal worlds.* In this Council was Instituted ***The Ancient Order of Things*** *for The First Time in These Last Days.* And . . . there was nothing made known to these men but what will be made known to all the Saints . . . so soon as . . .

a proper place is prepared to communicate them [i.e. the Nauvoo Temple] . . . therefore let the Saints be diligent in building the Temple (Teachings of the Prophet Joseph Smith 237; History of the Church Vol 5: <4 May 1842> 1–2)

It will be noticed that at the head of the above statement, there is a Title Heading which states "**The Highest Order of Priesthood Revealed**". This is just as it reads in the *Teachings of The Prophet Joseph Smith* on page 237. It was placed there by Joseph Fielding Smith, who prepared the Prophet's *Teachings* for publication. And where did Joseph Fielding Smith get this title? He took it directly from the text over which he placed it. Once again as the statement reads:

I spent the day . . . Instructing them in the **Principles and Order of the Priesthood**, attending to Washings, Anointings, Endowments and *the communication of* **Keys** Pertaining to the [two orders of the] Aaronic Priesthood, and so on to **The Highest Order of the Melchizedek Priesthood**.

According to what is stated above, on the 4th of May 1842 "**The Highest Order of the Melchizedek Priesthood**" was revealed to a certain *inner group* (i.e. *The Holy Order*, or *The Anointed Quorum*) "**For The First Time In This Last Dispensation**". And what Order of Priesthood could this "*Highest Order of the Melchizedek Priesthood*" have possibly been, that was revealed by the Prophet *for the first time* at the late date of May 4th, 1842? To be sure it was not the Office of "The First Presidency", or the "President of the Church" — nor was it the office of an "Apostle", for as of May 4th , 1842 these offices, together with the Priesthood thereof, had been in the Church for years. The Office of the First Presidency was established in the Church on the 13th of March 1832, and the Office of the Apostle and its Priesthood was established in the Church in March of 1835.

According to the above statement the 4th of May 1842 was the day when the Endowment Ceremony, as it is presently had in modern temples, was administered *for the first time in this dispensation.* Again it was on this day that the Prophet Joseph Smith first *Anointed* and *Ordained* men ***Kings*** *and* ***Priests*** — just as it was also on this day that the Prophet revealed *for the first time* the 4 Signs and Tokens of the Priesthood, the 4th and Highest of which Symbolizes *The Highest Order and Fulness of the Patriarchal Priesthood*, *which the Prophet here dubs as* "**The Highest Order of the Melchizedek Priesthood**".

Again be it remembered that on the 27 of August 1843, when the Prophet spoke on the 7th chapter of Hebrews, he stated that:

THE 2ND PRIESTHOOD [referred to in the 7th chapter of Hebrews] is [**ABRAHAM'S**] **PATRIARCHAL AUTHORITY**. Go to [work] and finish **THE TEMPLE**, and *God will fill it with power*, and *YOU WILL THEN RECEIVE MORE KNOWLEDGE CONCERNING THIS PRIESTHOOD*. (*TPJS* 323)

Once again, the Prophet here equates "Abraham's Patriarchal Authority" as a Priesthood that would be introduced to the Saints in the Temple, at which time they would receive their *Endowments* and be ***Anointed*** *and* ***Ordained*** *as* ***Kings*** *and* ***Priests*** *and* ***Queens*** *and* ***Priestesses***.

Franklin D. Richards *(who in later years became an apostle)* was present to hear this speech, and wrote down some of the Prophet's remarks. Consider well what he wrote regarding the Patriarchal Priesthood of Abraham:

2[nd] Abraham's Patriarchal power *which is the greatest [Priesthood] yet experienced in this church* (*The Words of Joseph Smith* 245)

According to this account, the Prophet affirms what he taught in the May 4th, 1842 meeting — namely that Abraham's Patriarchal Power "*is the greatest [Priesthood] yet experienced in this Church*". Again as it is expressed in the minutes of the May 4th meeting, *The Higher Order and Fulness of the Patriarchal Priesthood,* which is Symbolized by the 4th Token, which is the 2nd Token of the Melchizedek Priesthood — this is the Priesthood which constitutes *"The Highest Order of the Melchizedek Priesthood"*.

Again when the Prophet states that *he revealed The Highest Order of the Melchizedek Priesthood*, he at one and the same time acknowledges that there is *MORE* ***Than One Order*** *of the Melchizedek Priesthood*. Bearing this in mind we do well to remember what the Prophet said on another occasion:

All Priesthood is Melchizedek, but there are different portions or degrees of it. (*TPJS* 180)

According to the Prophet's August 27th, 1843 speech, it was at the time when Abraham met Melchizedek, as recorded in Genesis chapter 14, that Abraham received his Endowment from Melchizedek — hence it was at this same time when Abraham was *Anointed and Ordained as a* ***King*** *and a* ***Priest*** — just as the Prophet Anointed and Ordained men ***KINGS*** *and* ***PRIESTS*** in the May 4th meeting. However in continuing the Prophet explains that Abraham did not receive the "Fulness" of this *"Higher Order of the Patriarchal Priesthood"* (i.e.

The **Sealing Keys** which **Elijah Restored**) until at a later time, which as the Prophet explains, was after the offering of Isaac:

The sacrifice required of Abraham in the offering up of Isaac, shows that *if a man would attain to the Keys of The Kingdom of An Endless Life; he must sacrifice all things. [This then constitutes a part of "The Works of Abraham"* (D&C 132:50)] (*TPJS* 322)

The "**Keys of the Kingdom of an Endless life**" constitute the *Sealing Keys of Elijah*, and the giving of these *"**Keys**"* was reserved for those who proved themselves worthy to receive their ***2nd Anointings***. Nevertheless, the testimony of those who were present demonstrate that men were in fact *Anointed* and *Ordained* as ***Kings*** *and* ***Priests*** during the May 4th and 5th1842 meetings. For example Heber C. Kimball wrote the following statement in his diary under the caption "Strange Events":

"Strange Events"

June [i.e. May] 1842. I was initiated into the ***Ancient Order*** *was Washed and* ***Anointed*** *and* ***Sealed*** *and* ***Ordained*** *a* ***Priest*** *and so forth [i.e. a* ***King****] in company with nine others (Doctrine of the Priesthood Vol 3: <Dec 1986> 23)*

Bishop George Miller was another who was present at these meetings. Consider his testimony:

Many of the Apostles and Elders having returned from England, Joseph washed and Anointed as ***Kings*** *and* ***Priests*** *to God, and Over the* ***House of Israel****, the following named persons, as he said he was commanded of God, Viz: James Adams (of Springfield), William Law, William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newell K. Whitney, Hyrum Smith, and myself; and* [thereby] *Conferred On Us* ***Patriarchal Priesthood****.* This took place on the 5th of May 1842. (*Doctrine of the Priesthood* Vol 3, No 2: <Dec 1986> 22–23)

It will be noticed that Miller directly equates being "Washed and Anointed as ***Kings*** *and* ***Priests*** to God, and *Over The House of Israel"* with having *"**Patriarchal Priesthood**" "Conferred On Us".*

Twelve Temples to be Built in Zion
To Accommodate
Four Different Orders of the Priesthood

There is another source which argues hard for the belief that the 4 Signs and Tokens as given in the Temple Symbolize 4 different Orders

of the Priesthood. On June 25th, 1833, the Prophet sent a diagram of the "Plat for the city of Zion" which was to be built in Jackson County Missouri". In this diagram, instructions were given for the construction of Twenty-four different temples, Twelve of which were to be built for four different Orders of the Priesthood. There was a higher and lower order of the Aaronic Priesthood, and each of these two different orders were to have three different Temples. On top of this, there was also two different orders of the Melchizedek Priesthood, and each of these two different orders, were to have three different Temples:

> The names of the temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded thither: — numbers 10, 11, and 12, are to be called, House of the Lord, for **THE PRESIDENCY** [i.e. the First Presidency of the Church] *of the* **HIGH AND MOST HOLY PRIESTHOOD, AFTER THE ORDER OF MELCHIZEDEK, WHICH WAS AFTER THE ORDER OF THE SON OF GOD**, upon Mount Zion, City of the New Jerusalem. . . .
>
> Numbers 4, 5, and 6, the ***Holy Evangelical House*** [i.e. The Holy Patriarchal House (*TPJS* 151) or a Temple for The House of Israel], for THE HIGH PRIESTHOOD OF THE HOLY ORDER OF GOD. . . .
>
> Numbers 22, 23, and 24, House of the Lord *for* **THE PRESIDENCY** *of the High Priesthood, after the Order of Aaron,* a Standard for the People. [A Presidency is composed of Three men, as in the Presiding Bishopric of the Church. (D&C 42:31; 68:13–21; 107:13–17, 76)]
>
> Numbers 19, 20, and 21, House of the Lord, the Law of the Kingdom of Heaven, and Messenger to the People; for **THE HIGHEST PRIESTHOOD AFTER THE ORDER OF AARON**. (D&C 107:76) (*The History of the Church* Vol 1: <25 June 1833> 359)

It will be noticed that according to the above Diagram or plot for the city of Zion, there are to be three Temples which are to be built ***"for the Presidency of the High Priesthood, after the Order of Aaron"***. The title *"Presidency"* indicates a quorum of three men as had in the Presiding Bishopric of the Church of Jesus Christ — and hence the Lower Order of the Aaronic Priesthood. This is in contrast to the other three temples which are to built "**FOR THE HIGHEST PRIESTHOOD** AFTER THE ORDER OF AARON" wherein there is no mention of a Presidency, and which order as it states is ***"THE HIGHEST PRIESTHOOD AFTER THE ORDER OF AARON"***.

According to the revelations given to the Prophet Joseph Smith, a literal descendant of Aaron who is the Firstborn of Aaron, does

not need to have any Councilors — but rather they stand alone as does a Patriarch, without Councilors:

> But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop ***Independently***, ***Without Counselors***, except in a case where a President of the High Priesthood, after the order of Melchizedek, is tried, to sit as a judge in Israel. (D&C 107:76).

All this precisely correlates with the two Tokens of the Aaronic Priesthood, as given in the Endowment Ceremony with the **1**st and lowest Token of the Aaronic Priesthood Symbolizing that order of the Aaronic Priesthood which is had in the Church of Jesus Christ — while at the same time the **2**nd and "**Highest**" **Token of the Aaronic Priesthood** *Symbolizes* the Ancient Order of the Aaronic Priesthood which descends from father to son — and which Priesthood, as verse 18 of Section 84 states, "continueth and abideth forever with the Priesthood *which is after* **The Holiest Order of God**". As we shall see, this Priesthood ***which is after*** "***The Holiest Order of God***" is the Priesthood that is Symbolized by the **2**nd Token of the Melchizedek Priesthood.

In the above diagram, or plot for the city of Zion, it states that there are three temples to be built *"for the* **Presidency** *of the* **High and Most Holy Priesthood**, *after the* ***Order of Melchizedek,*** *which was after the* **Order of The Son of God**". Again, as in the case of the former, the word "Presidency" indicates that this Order of the Priesthood would be presided over by a **Quorum of Three Men**, as in the case of "**The First Presidency of the Church**", who according to the Prophet's revelations, Preside over "***The High Priesthood of the Church***" (D&C 107:65–66). In the Prophet's "Temple Revelation" (so named because therein the Saints were commanded to build the Nauvoo Temple) in this Revelation it states:

> Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold The Keys Thereof, *even the Priesthood which is after the* **Order of Melchizedek**, *which is after the* **Order of Mine Only Begotten Son**. . . . I give unto you my servant Joseph to be *a presiding elder* **Over All My Church** . . . . I give unto him **For Counselors** my servant Sidney Rigdon and my servant William Law, *that these may constitute a* **Quorum and First Presidency**, to receive the **Oracles** *for the whole church.* (D&C 124:123–126)

It is evident that the Priesthood referred to in the above passage *is one and the same with that Priesthood* which is referred to in the diagram or plot for the city of Zion, wherein it speaks of *"Three Temples"* which are to be built for the "**PRESIDENCY OF THE HIGH AND MOST HOLY PRIESTHOOD**, *after the* **ORDER OF MELCHIZEDEK**, *which was after the* **ORDER OF THE SON OF GOD**". This being the case, most certainly we are speaking about that Order of the Melchizedek Priesthood which was Restored by Peter, James and John to the Prophet Joseph Smith and Oliver Cowdery (D&C 27:12; 128:20; PGP, JSH 1:72; UPR Vol 2:). This then is the Priesthood which is Symbolized by the **1**st Token of the Melchizedek Priesthood, as it is given in the *Endowment Ceremony* of the Temple.

Again in the diagram or "Plot for the City of Zion", it speaks of Three Other Temples, which are to be built for "**THE HOLY EVANGELICAL HOUSE**, *for the* **HIGH PRIESTHOOD OF THE HOLY ORDER OF GOD**."

It will be noticed that the above speaks of *"**The Holy Evangelical House***". In the Prophet's *Teachings* and Revelations, he used the words *"**Evangelical**"* and *"**Evangelist**"* as an alternate reference for *"**Patriarchal**"* or *"**Patriarch**"*. Consider the following:

AN EVANGELIST IS A PATRIARCH, even the oldest man *of the blood of* ***Joseph*** *or* ***of the seed of Abraham***. Wherever the Church of Christ is established in the earth, *there should be a* **PATRIARCH** for the benefit of the posterity of the Saints, as it was with Jacob in giving his *patriarchal blessing* unto his sons, etc. (*TPJS* 151; *History of the Church* Vol 3: <27 June 1839> 379–381.

We learn from the above that "**AN EVANGELIST IS A PATRIARCH**" and that "**AN EVANGELICAL MINISTER**", would be "**A PATRIARCHAL MINISTER**". Again consider the following:

39 It is the duty of the Twelve, in all large branches of the church, to ordain **EVANGELICAL MINISTERS** [i.e. Patriarchal Ministers], as they shall be designated unto them by revelation — 40 The order of this [**PATRIARCHAL**] **PRIESTHOOD** *was confirmed to be handed down* ***from father to son***, and RIGHTLY BELONGS TO THE LITERAL DESCENDANTS OF THE CHOSEN SEED, *to whom the promises were made.* 41 This order **WAS INSTITUTED IN THE DAYS OF ADAM**, and **CAME DOWN BY LINEAGE** in the following manner: 42 From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him [i.e. The Second Anointing] three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be THE CHOSEN OF THE LORD [I.E. THE COVENANT RACE OR ISRAEL], and that they should

be preserved unto the end of the earth; 43 Because he (Seth) *was* ***a perfect man***, and his likeness was The Express Likeness Of His Father (Heb 1:1–3; Gen 5:1–3), insomuch that he seemed to be *like unto his father in all things*, and *Could Be Distinguished From Him Only By His Age*. . . . . (D&C 107:39–43).

Apostle Orson Pratt stated that when the Prophet received the Revelation which is now numbered in the Doctrine and Covenants as Section 107 — that originally the word "Evangelical" as it is presently found in verse 39 was not there — but that originally it actually read "Patriarchal", rather than "Evangelical", as it reads today. Consider the following:

in the Book of Doctrine and Covenants, where it says that the twelve shall ordain in all large Branches of the Church, evangelical ministers. *When this was first given, the word* "**EVANGELICAL**" *was not there.* But Joseph was wrought upon by the Spirit *to erase the word* **PATRIARCHS** *and substitute the words* "**EVANGELICAL MINISTERS**." (*Journal of Discourses* 19: <5 Oct 1877> 115)

In fact what is now known as Section 107, was originally a composite of several other revelations which the Prophet had received earlier. For example, as it originally read, the text which immediately followed verse 39, is what is now numbered as verse 58. Hence it originally read as follows:

39 It is the duty of the Twelve, in all large branches of the church, to ordain **Evangelical Ministers** [i.e. Patriarchal Ministers or Patriarchs], as they shall be designated unto them by revelation — 58 It is the duty of the Twelve, also, to ordain and set in order all the other officers [in branches] of the church, agreeable to the revelation which says: (D&C 107:39, 58)

In keeping with what is stated above, what now constitutes verses 40 through 57 is actually a composition of several other revelations which the Prophet had received at an earlier date, before he received Section 107. For example, the text which is now found in verses 53 through 55 was first revealed to the Prophet on the 18th of December 1833, when he gave his father a Patriarchal Blessing (see *UPR* Vol 1, 3rd Ed. Part 24 <18 Dec 1833, verses 18–20> 98)

So the way it originally read, verses 40 through 57 constitute a composite of several other revelations which the Prophet had received regarding Father Adam and the Patriarchal Priesthood.

What this means is that (as Church Historian and President Joseph Fielding Smith has told us) in actuality, verses 40 through 57 of Section 107 constitute "a parenthetical statement" (*Origins of The Reorganized Church and the Question of Succession* 75), which was inserted by the Prophet at a later time after he had received the text of verses 39 and 58.

In any case, in view of the Prophet's use of the word "Evangelical" as an alternate for "Patriarchal", the statement from the diagram or "plot for the city of Zion", where it gives the name for temples 4, 5, and 6, would be correctly referred to as "**THE HOLY PATRIARCHAL HOUSE**", or "**THE HOLY PATRIARCHAL TEMPLE**", which is to be built *"for the High Priesthood of* ***THE HOLY ORDER OF GOD*** *" and "THE CHURCH OF THE FIRSTBORN".*

But again, what is "*The High Priesthood of the Holy Order of God"?* According to the revelations and teachings of the Prophet Joseph Smith, *"****The High Priesthood of the Holy Order of God****" is that Priesthood which is Symbolized by the* ***4***th ***TOKEN*** *of the Priesthood as given in the Endowment, or the* ***2***nd ***TOKEN*** *of the Melchizedek Priesthood, which is the* ***Highest Order and Fulness of the Patriarchal Priesthood****, that was first revealed by the Prophet to a chosen inner group on the 4th of May 1842. And it is this same "Highest Order and Fulness of the Patriarchal Priesthood" that "Rightfully Belongs to the Literal Descendants of the Chosen Seed to whom the Promises were made" (D&C 107:40) — which is to say "****THE HOUSE OF ISRAEL****".*

According to Prophecy, the transition in the Government of the Priesthood, from the Apostolic Order, to that of the Highest Order and Fulness of the Patriarchal Priesthood — will occur when *"The Times of Israel",* comes in. Again, according to the same Prophecy, this will not occure until after "The Times of the Gentiles" have been Fulfilled" — which according to Prophecy, will be within the Generation when the "Believing Gentiles" "**SIN AGAINST THE GOSPEL**" and "**REJECT THE FULNESS OF THE GOSPEL OF THE FATHER**" (D&C 45:28–30; 3rd Nephi 16:10–15). Again according to Prophecy, at this time they will "Make a Covenant with Death [i.e. Satan] and an Agreement with Hell [i.e. The Kingdom of Satan — which "Covenant" and Agreement" they made in 1890, when contrary to the Revelations which God had given to his Prophets, Wilford Woodruff signed the Manifesto] (Isa 28; 29:9–10) whereby

ultimately, the Gentile Church became "Apostate". (3rd Nephi 16:10–16; D&C 45:17, 24–30, 56–58; *UPR* Vol. 1, 3rd Ed., 343–345, 351–353, 374–375, 411–443)

Again, according to the Prophet's Revelations, *"The High Priesthood of the Holy Order of God"* is that Priesthood through which *"The Church of the Firstborn"* is empowered and functions. Hence we have a direct connection between *"The Holy Patriarchal Temples"* which are to be built for *"The High Priesthood after the Holy Order of God"* and *"The Church of the Firstborn"* and "*The Restored House of Israe*l" (D&C 110:11). Consider the following:

11. Q. What are we to understand by **Sealing** [i.e. Sealed by the Holy Spirit of Promise (D&C 88:5)] the *one hundred and forty-four thousand,* ***out of all the tribes of Israel*** (Rev 7:3–4) — *twelve thousand out of every tribe?*

A. We are to understand that those who are *Sealed* are **High Priests**, **Ordained unto the Holy Order of God**, *to administer* The Everlasting Gospel [i.e. The Eternal Ordinances and Covenants of the Temple]; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, *to bring as many as will come to* **The Church Of The Firstborn**. (D&C 77: <March 1832> 11)

In the above revelation we learn that the time will come *(i.e. During the Times of Israel)* when rather than being an inner Church within the Church of Christ — that the time will come when *The Church of the Firstborn* will become the outer Church, and not only the Outer Church, but a Proselyting Church, that will reach out to the whole world with One Hundred and Forty Four Thousand Missionaries. Not only this, but we also learn that the members of *The Church of the Firstborn* will be *Israelites,* who have been gathered out of all nations, and there will be among them *descendants* of all the *Twelve Tribes of Israel.* According to the Prophet's Revelation as cited above, these Patriarchs of Israel will all be *High Priests* who have been "**Ordained Unto The Holy Order of God**"

But once again, what is *"The High Priesthood of the Holy Order of God"?* The Prophet answered this question on the 6th of January 1842 when he made the following statement:

¶The new year has been ushered in . . . and the Saints . . . [are blessed with] means to rear *The Temple of the Most High God* (Gen. 14:18–19) . . . . . Truly this is a day long to be remembered by the Saints . . . a day in which

the God of heaven has begun to restore **THE ANCIENT ORDER OF HIS KINGDOM** [I.E. THE ORDER OF THE ANCIENT OF DAYS *or* THE CHURCH OF THE FIRSTBORN] . . . a day in which all things are concurring to bring about the *completion of the Fulness of the Gospel, A Fulness of The Dispensation of Dispensations,* the Fulness of times . . . . a day . . . which *Jehovah* promised . . . to prepare the earth *for the return of his glory,* **A CELESTIAL GLORY, AND A KINGDOM** *of* **PRIESTS** *and* **KINGS** *to* **GOD** *and the* ***LAMB*** [I.E. THE KINGDOM OF GOD *or* THE COUNCIL OF FIFTY] . . . and with him **THE HUNDRED AND FORTY AND FOUR THOUSAND** whom John the Revelator saw, all of which is to come to pass in The Restitution of All Things. (*History of the Church* 4: <6 Jan 1842> 492–493; see also 599)

In this statement we see that the Prophet correlates the "*High Priesthood of the Holy Order of God*" to which the One Hundred and Forty and Four Thousand Israelites are to be ordained (D&C 77:11), with being *"**KINGS** AND **PRIESTS**" IN "**THE HOLY ORDER**", or shall we say "**KINGS AND PRIESTS**" IN "**THE HOLY ORDER OF GOD**".*

This same Priesthood is referred to again in Section 113, where it speaks of "THE REDEMPTION OF ISRAEL", which is to be brought about by "ISRAEL . . . **PUT[TING] ON THE AUTHORITY OF THE PRIESTHOOD, WHICH SHE . . . HAS A RIGHT TO BY LINEAGE**" (D&C 113:7–8). This "Redemption of Israel" is to come about in full bloom when the One Hundred and Forty and Four Thousand Israelites take upon themselves "THE AUTHORITY OF THE PRIESTHOOD, WHICH SHE . . . HAS A RIGHT TO BY LINEAGE" — which is to say *"The High Priesthood of the Holy Order of God"*, or *"The Highest Order and Fulness of The Patriarchal Priesthood"*, or as it is stated elsewhere, *"**Kings** and **Priests**"* in *"The Holy Order of God"*.

The Prophet's vision of the Three Degrees of Glory is another Revelation that *correlates "THE CHURCH OF THE FIRSTBORN"* with *"**THE PATRIARCHAL PRIESTHOOD**"* of *"**KINGS AND PRIESTS**"* — not only so but it does it at the early date of February 16th, 1832. Consider the following:

They are they . . . . *who overcome by faith,* and are Sealed by THE HOLY SPIRIT OF PROMISE [i.e. They have received their Second Anointing], which the Father sheds forth upon all those who are just and true. 54 They are they who are ***THE CHURCH OF THE FIRSTBORN***. 55 They are they into whose hands **THE FATHER HAS GIVEN ALL THINGS** — 56 They are they who are ***PRIESTS*** *and* ***KINGS***, *who have received of his fulness,* and of

his glory; 57 And are ***Priests of the Most High***, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. 58 Wherefore, as it is written, ***They Are Gods, Even The Sons of God*** (D&C 76:51–58)

In the above scripture, we have the Sealing by *"The Holy Spirit of Promise"* mentioned — which Ordinance of the *Holy Order* takes place when an Individual receives his *Second Anointing*. This is directly referred to in verse 7 of Section 132, where it speaks of the Office of *"The One Anointed and Appointed"*. After this it states that those who receive this Sealing *"are the Church of the Firstborn"*. In continuing it states that those who are *"The Church of the Firstborn"* "are **Priests** *and* **Kings** . . . after the order of Melchizedek". Finally in the end of this culmination, this Revelation declares that these *"**Kings**" and "**Priests**"* who constitute "*The Church of the Firstborn*" "***Are Gods, Even The Sons of God***". So here we have the doctrine of the **Ultimate Exaltation and Godhood** of the Faithful — and this too in a Vision given to the Prophet at the early date of the 16th of February 1832. So much for the idea of a late date for the Revelation of the Nauvoo Doctrine. In continuing this same Revelation declares:

And thus we saw *the glory of the celestial,* which excels in all things — ***Where God**, even the **Father**, reigns upon his throne . . . They who dwell in his presence are **The Church of the Firstborn*** (D&C 76: <16 Feb 1832> 92–94)

At the time the Prophet had this Vision recorded into the Revelation Book, it was prefaced with the following statement:

A Vision of Joseph and Sidney . . . which they saw **Concerning the Church of the First Born** (*The Joseph Smith Papers Revelations and Translations Manuscript Revelation Books,* Revelation Book Vol 1 <Volume Editors Robin Scott Jensen, Robert J. Woodford, Steven C. Harper – The Church Historian's Press – printed in the USA 2009> 243)

According to the Prophet's vision, *The Church Of The Firstborn* is ***The Church of God the Father***. That this is so is further attested to in another revelation which the Prophet received later in that same year, on the 27th of December 1832. Consider the following:

3 Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even ***The Holy Spirit of Promise;*** which other Comforter is the same that I promised unto my

disciples, as is recorded in the testimony of John. 4 This Comforter is *the promise which I give unto you of Eternal Life* [but they were not yet Sealed up in ETERNAL LIVES or as ETERNAL FAMILIES], even *The Glory of the Celestial Kingdom;* 5 Which glory is that of *THE CHURCH OF THE FIRSTBORN*, even *[**The Church**] **Of God** [**The Father**], the holiest of all, **Through Jesus Christ His Son*** (D&C 88: <27 Dec 1832> 3–5)

Once again, that Father Adam was the Firstborn to this earth is clearly stated in the Book of Abraham:

I sought for the *blessings of the fathers,* and the right whereunto I should be ordained to administer the same . . . desiring . . . to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became *a rightful heir, a High Priest,* HOLDING THE RIGHT BELONGING TO THE FATHERS. *It was conferred upon me from the fathers; **it came down from the fathers**,* from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even THE RIGHT OF THE FIRSTBORN, **OR THE FIRST MAN**, WHO IS **ADAM**, or *[the] first father,* through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed. (Abraham 1:2–4)

In the above we learn that Adam was the Firstborn to this Earth, and we also learn from the Prophet Joseph Smith, President Young, Heber C. Kimball and others that Adam was God the Father. Again, as Heber C. Kimball stated it:

Let me explain what **THE CHURCH OF THE FIRST BORN IS.** It is *The First Church that ever was raised up* **UPON THIS EARTH**; that is, *the first born Church*. That is what I mean; and **WHEN GOD OUR FATHER** [i.e. Father Adam (*JD* 1: <9 April 1852> 50–51)] **Organized that Church**, He organized it just as His Father organized the Church [of the Firstborn] on the earth where He dwelt [i.e. *The Earth Where Father Adam Went Through a Mortal Probation*]; And That Same Order Is Organized here ***in the City of Great Salt Lake*** *(JD 5:129)*

Once again we gather from this that *THE CHURCH OF THE FIRSTBORN* is ***THE CHURCH OF GOD THE FATHER,*** for Brother Kimball states that "The Church of the Firstborn" was "*The First Church that . . . was raised up* **UPON THIS EARTH**" (in the days of Father Adam) — then in continuing he states that it was "**GOD OUR FATHER**" that "**ORGANIZED THAT CHURCH**" which statement clearly reflects Heber C. Kimball's belief in the Adam-God Doctrine.

In view of what is stated in The Book of Genesis, The Book of Abraham, The Book of Moses, and by the Prophet Joseph Smith and others, it is self evident that *The Church of the Firstborn* was fully organized on Earth from the time of Father Adam to the Time of Moses. The Church of the Firstborn is a family related Patriarchal/ Matriarchal Order — and according to Genesis, that is precisely the Order of things as they existed on Earth from the days of Father Adam to the time of Moses — and this too, both in the Priesthood and in the Church (Gen 14:18–20; Psa 110:4).

From Father Adam to Moses, it was a Patriarchal Order. However, because of Apostasy at the time of Moses, the Church of the Firstborn, together with its Ordinances and Priesthood — including the Fulness of the Gospel as it pertains to the Church of Christ — these were then taken away from Israel — and in the stead thereof they were given what is commonly referred to in the New Testament as "The Carnal Law of Moses".

A more complete account of this transition is given in the Joseph Smith Translation of Exodus and Deuteronomy — wherein it is stated that the "**Holy Order and the Ordinances thereof**", together with the "***Everlasting Covenant of the Priesthood***" were taken from Israel.

When Moses descended from the Mount with the first set of tablets in his arms, he found the children of Israel in the midst of an orgie — and this too while in the process of worshiping an Idol, which took the form of a "Golden Calf". Upon realizing their unworthiness, the Higher Law was withdrawn from them. Moses threw the first set of Tablets upon the ground and broke them. After this he returned back up into the Mountain, and when he finally came down, he came with another set of Tablets

While in some respects the second set of Tablets were the same as the first, in that they both included the 10 Commandments — yet in other respects they were different. The Lord retained the Ten Commandments which were written on the First set of Tablets — but the ordinances of both orders of the Melchizedek Priesthood were withdrawn from Israel, and with them *The Holy Order and the Ordinances thereof.* Hence the Lord took away from Israel *both orders of the Melchizedek Priesthood,* and left them only with the Higher Order of the Aaronic Priesthood, together with the Carnal Law of Moses — all of which included a great deal more than the 10 Commandments.

1 And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; BUT IT SHALL NOT BE ACCORDING TO THE FIRST, *for I will* **TAKE AWAY THE** [MELCHIZEDEK] **PRIESTHOOD** (Gen 14:18–20; Psa 110:4) **OUT OF THEIR MIDST**; therefore **MY HOLY ORDER, AND THE ORDINANCES THEREOF**, *shall not go before them;* for ***my presence shall not go up in their midst***, lest I destroy them. 2 But *I will give unto them the law* ***as at the first***, but it shall be **AFTER THE LAW OF A CARNAL COMMANDMENT**; for I have sworn in my wrath, that they shall not *enter into my presence, into my rest,* in the days of their pilgrimage. (JST Exodus 34:1–2)

The Joseph Smith translation of Deuteronomy chapter 10 is another passage which throws additional light upon our subject:

1 At that time the Lord said unto me, Hew thee two other tables of stone like unto the first, and come up unto me upon the mount, and make thee an ark of wood. *And I will write on the tables* ***the words that were on the first tables***, which thou breakest, SAVE THE WORDS OF **THE EVERLASTING COVENANT** OF **THE HOLY PRIESTHOOD**, and thou shalt put them in the ark. (JST Deut 10:1–2)

In the passage from Exodus the Lord states: "I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; BUT IT SHALL NOT BE ACCORDING TO THE FIRST". This statement leaves you with a question as to how the Lord could "write upon them also, the words of the law, according as they were written at the first", while at one and the same time, as it continues to say, "it shall not be according to the First". Obviously there is something in common, while at one and the same time, there is also something different. It does go on to explain what would be different, but it does not explain what would be the same.

Again it states that *"I will* **TAKE AWAY** [BOTH ORDERS OF] **THE** [MELCHIZEDEK] **PRIESTHOOD** (Gen 14:18–20; Psa 110:4) **OUT OF THEIR MIDST**; therefore **MY HOLY ORDER**, *and* **THE ORDINANCES THEREOF**, *shall not go before them".* This then is the difference — Israel would not have the *"**Holy Order**" nor "**the Ordinances thereof**"* — and this would include the Endowment as it pertained to both the **1**st and **2**nd Tokens of the Melchizedek Priesthood, together with the Ordinances thereof. In other words, they would not have the Melchizedek Priesthood, nor would they have the Ordinances of the Church of the Firstborn — neither would they have the Priesthood

or Ordinances which pertain to "The Fulness of the Gospel of the Church of Christ" — they would have nothing that pertained to the Ordinances of the Melchizedek Priesthood — for as it goes on to say, "I will give unto them the law as at the ***first***, but it shall be **After the Law of a Carnal Commandment**". To be sure the Fulness of the Gospel of the Church of Christ is not "**After the Law of a Carnal Commandment**".

In any case the passage from the Joseph Smith Translation of Deuteronomy chapter 10 clarifies this question. It clearly states that *"I will write on the tables* ***the words that were on the first tables***, which thou breakest, Save The Words of **The Everlasting Covenant** of **The Holy Priesthood**". This passage gives us to understand that the First set of Tablets did contain the Ten Commandments — and not only this, but they also contained "The Words of **The Everlasting Covenant** of **The Holy Priesthood**". The words of "**the Everlasting Covenant of the Holy Priesthood**" are inherent to the "Holy Order" and the "Ordinances thereof".

There is considerable evidence in Genesis, as well as that which they have discovered through Archeology, that proves that the substance of the 10 Commandments goes back before the time of Moses, even before the time of the Patriarchs and back to the time of Adam. However there is much in the Law of Moses that cannot be shown to go back to the time of the Patriarchs — and according to the New Testament, it is these laws that were fulfilled at the coming of Christ. So then a reading of both Exodus 34 and Deuteronomy 10 makes for the possibility of a more complete picture.

In keeping with this, it has been determined that the Prophet received the Revelation contained in the 84th Section of the Doctrine and Covenants at the same time that he received the Joseph Smith Translation of Exodus 34 and Deuteronomy 10, and this section contains other elements which reveal an even more complete picture. Again section 84 was given at the early date of the 22nd and 23rd of September 1832:

18 And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, Which [Aaronic] Priesthood also Continueth *and* **Abideth Forever** *with* The Priesthood Which Is **After The Holiest Order Of God**. 19 And this greater priesthood [*Which is After the Holiest Order Of God*] administereth the gospel

and *holdeth the key of* **THE MYSTERIES OF THE KINGDOM**, *even the* **KEY** *of the* **KNOWLEDGE OF GOD** [i.e. A 4th Token matter]. 20 Therefore, *in the ordinances thereof* [i.e. The Ordinances of the Holy Order], ***the power of godliness is manifest***. 21 And **WITHOUT THE ORDINANCES THEREOF**, *and* **THE AUTHORITY OF PRIESTHOOD**, *the power of godliness* ***is not manifest unto men in the flesh;*** 22 For *without this no man* ***can see the face of God***, *even* ***the Father***, *and live*. 23 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently *to* ***sanctify his people*** *that they might* BEHOLD THE FACE OF GOD (*TPJS* 149); 24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore *that they should not enter into his rest* while in the wilderness, *which rest is* THE FULNESS OF HIS GLORY. 25 Therefore, *he took Moses out of their midst,* and [both orders of] **THE HOLY** [**MELCHIZEDEC**] **PRIESTHOOD** *also*;

26 And *the lesser priesthood continued,* which priesthood holdeth *the* **KEY** *of* ***the ministering of angels*** *and the preparatory gospel;* . . . . .

35 And . . . they who receive this priesthood [i.e. the Two Orders of the Melchizedek Priesthood] receive me, saith the Lord; 36 For he that receiveth my servants receiveth me; 37 And he that receiveth me receiveth my Father; 38 And *he that receiveth my Father* **RECEIVETH MY FATHER'S KINGDOM** [i.e. THE FAMILY KINGDOM OF THE FATHER — THE CHURCH OF THE FIRSTBORN, or THE KINGDOM OF GOD which as this verse states, is the "FATHER'S KINGDOM]; therefore *all that my Father hath shall be given unto him.* 39 And *this is according to* **THE OATH AND COVENANT** *which belongeth to* **THE** [**MELCHIZEDEC**] **PRIESTHOOD**. 40 Therefore, *all those who receive the [Melchizedec] Priesthood*, RECEIVE THIS OATH AND COVENANT OF MY FATHER (JST DEUT 10:1–2), which he cannot break, neither can it be moved. 41 But *whoso breaketh this covenant after he hath received it,* and ***altogether turneth therefrom,*** **SHALL NOT HAVE FORGIVENESS OF SINS IN THIS WORLD NOR IN THE WORLD TO COME.** (D&C 84:18–27, 35–41)

Though it is not mentioned, a reading of these verses reveals that the topic is *THE HOLY ORDER* and *THE ORDINANCES THEREOF*, just as it is found in JST Exodus 34:1–2. Again in Exodus 34 it states:

1 . . . I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; BUT IT SHALL NOT BE ACCORDING TO THE FIRST, *for I will* **TAKE AWAY** [BOTH ORDERS OF] **THE** [MELCHIZEDEK] **PRIESTHOOD** (Gen 14:18–20; Psa 110:4) **OUT OF THEIR MIDST**; therefore **MY HOLY ORDER, AND THE ORDINANCES THEREOF**, *shall not go before them* [i.e. neither the Ordinances Pertaining to the 1st Token of the Melchizedek Priesthood, nor the Ordinances Pertain-

ing to the 2nd Token of the Melchizedek Priesthood]; for ***my presence shall not go up in their midst*** . . . 2 But *I will give unto them the law* ***as at the first*** [i.e. The 10 Commandments], but it shall be **After the Law of a Carnal Commandment** . . . (JST Exodus 34:1–2)

Now let us compare what is stated above with what is stated in Section 84 of the Doctrine and Covenants:

19 And this greater priesthood [*Which is After the Holiest Order Of God*] administereth the gospel and *holdeth the key of* **The Mysteries Of The Kingdom**, *even the* **Key** *of the* **Knowledge of God** [i.e. A 4th Token matter]. 20 Therefore, *in the ordinances thereof* [i.e. The Ordinances of the Holy Order], ***the power of godliness is manifest***. 21 And **Without The Ordinances Thereof**, *and* **The Authority Of Priesthood**, *the power of godliness* ***is not manifest unto men in the flesh;*** 22 For *without this no man* ***can see the face of God***, *even* ***the Father***, *and live*. 23 Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently *to* ***sanctify his people*** *that they might* Behold The Face Of God (Heb 3:11, 17–19; 4:1–11; Gen 17:1; 18:1–5; *TPJS* 149); 24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore *that they should not enter into his rest* while in the wilderness, *which rest is* The Fulness Of His Glory. 25 Therefore, *he took Moses out of their midst,* and [both orders of] **The Holy** [**Melchizedec**] **Priesthood** *also*;

26 And *the lesser priesthood continued,* which priesthood holdeth *the* **Key** *of the ministering of angels and the preparatory gospel;* . . . . .

Verse 19 commences by referring to "this greater Priesthood" which statement refers to what is stated in the previous verse, wherein it speaks of "The Priesthood Which **Is** After **The Holiest Order Of God**". Verse 19 distinguishes this Priesthood from the Priesthood of Aaron, by referring to it as "This Greater Priesthood". In continuing verse 19 states that "this greater priesthood administereth the gospel and holdeth the **Key** of the **Mysteries of The Kingdom** [**of God**], even the **Key** of the **Knowledge of God**. **Therefore in the Ordinances thereof** [i.e. The Ordinances of the Holy Order] ***the power of godliness is manifest***. 21 And **Without The Ordinances Thereof**, *and* **The Authority Of Priesthood**, *the power of godliness* ***is not manifest unto men in the flesh;*** 22 For *without this no man* ***can see the face of God***, *even* ***the Father***, *and live*."

As already stated, it has been determined by scholars that the *Joseph Smith Translation* of verses 1 and 2 of Exodus 34 were given to

the Prophet at the same time that he received the above revelation. In fact, there are many parallels between these two texts. Exodus 34 speaks of the "Priesthood" and "the Holy Order and the Ordinances thereof" being taken away — while Section 84 speaks of "The Priesthood which is after the Holiest Order of God" and "the Ordinances thereof" being taken away. Not only so but both texts speak of the consequences to Israel in having these things taken away — namely that Israel shall not be allowed to enter into the Presence of God, and that in God's Judgment, they shall be put under a "Law of Carnal Commandments". On top of this, Section 84 goes on to speak of "The Everlasting Covenant of the Priesthood" (D&C 84:39–41), while the *Joseph Smith Translation* of Deuteronomy 10 states that, "THE WORDS OF **THE EVERLASTING COVENANT** OF **THE HOLY PRIESTHOOD**" will be taken away. In view of all this, it is evident that when Section 84 speaks of "The Priesthood which is after the Holiest Order of God", it speaks of the same Priesthood that is referred to in the diagram or "Plot for the City of Zion", where it states that temples 4, 5, and 6 were to be built for "THE HOLY **EVANGELICAL** HOUSE FOR THE HIGH PRIESTHOOD OF **THE HOLY ORDER OF GOD**". Not only so but it is also the same Priesthood that is referred to in Section 77 verse 11, where it states that the "ONE HUNDRED AND FORTY AND FOUR THOUSAND" " who are Sealed [by the Holy Spirit of Promise (D&C 132:7; 88:3–5)]" would be "ORDAINED UNTO **THE HOLY ORDER OF GOD**", and that they would go out into the world and "bring as many as would come to **THE CHURCH OF THE FIRSTBORN**". In perfect keeping with this, on the 6th of January 1842, the Prophet equated the "One Hundred and Forty Four Thousand" with " **A CELESTIAL GLORY**, *and a* **KINGDOM** *of* **PRIESTS** *and* **KINGS** *to* **GOD**" (*History of the Church* 4: <6 Jan 1842> 492–493; see also 599).

Again we cannot forget what the Prophet did on the 4th of May 1842, at which time he formally organized the ***"HOLY ORDER"***, wherein for the first time, he revealed to the chosen few what he referred to as "The Highest Order of the Melchizedek Priesthood", and which "Highest Order of the Melchizedek Priesthood", he directly correlated with the 4th Token, or "the 2nd Token of the Melchizedek Priesthood" which symbolizes "the Highest Order" and "Fulness" of the Patriarchal Priesthood. Again that this is so

is affirmed by Bishop George Miller, who was both a Witness and Participant in what took place the 4th of May 1842. According to Miller, *"Joseph washed and Anointed [those present] as **Kings** and **Priests** to God, and **Over the House of Israel**. . . and* [in so doing] *Conferred On Us Patriarchal Priesthood.* (*Doctrine of the Priesthood* Vol 3, No 2: <Dec 1986> 22 – 23). Again, a year and four months later, the Prophet gave a speech wherein he spoke of this "Highest order of the Melchizedek Priesthood" — or as he then referred to it "Abraham's Patriarchal power", which as he then said was "The Greatest [Priesthood] Yet Experienced In This Church (*Words of Joseph Smith* 245) — or as it is recorded in the Prophet's *Teachings:*

The 2nd Priesthood is [**Abraham's**] **Patriarchal Authority**. Go to [work] and finish the temple [i.e. The Nauvoo Temple], and *God will fill it with power*, and *You Will Then Receive More Knowledge Concerning This Priesthood. (TPJS* 323)

Once again, we see that *"***Abraham's Patriarchal Authority***"* is equated with the ***Temple***, or the *"**Holy Order**"* and its *"**Ordinances**"* wherein men are "***Anointed** and **Ordained***" as *"**Kings** and **Priests**"* and thereby given this "***Highest Order***" of *"**The Patriarchal Priesthood**"*. Yet we must also remember, that according to the Prophet's speech, even though Abraham was given this *"**Highest Order**"* of *"**The Patriarchal Priesthood**"* on the day that he met Melchizedek (Gen 14:18–20) — yet he did not receive the *"**Fulness**"* of this "**Patriarchal Authority**" until a later time, when after the Utter trying of his faith, through the offering of his Beloved Son Isaac (*TPJS* 323). And just so it was with the Prophet and those who were ***Anointed** and **Ordained as Kings** and **Priests*** in the May 4th and 5th meetings — according to the record which has been left to us, they were in fact ***Anointed** and **Ordained** as **Kings** and **Priests***, but they were not at that time given the ***Sealing Keys of Elijah***, which constitute the "**Fulness of the Highest Order of the Patriarchal Priesthood**" — and which *Highest Order of the Melchizedek Priesthood*, together with its **Fulness** is ***Symbolized*** by the ***Second Token*** of the Melchizedek Priesthood.

As it was taught and practiced by the Prophet during his day, men were not to be given these *"**Sealing Keys**"* until after they had

proven themselves worthy of receiving its *"BlessingS"*, and these *"Sealing BlessingS"* were to be given in the ***Second Anointing***.

In keeping with this, the Prophet Joseph Smith and Emma were the first to receive these blessings — and just so, one month and a day after giving the above speech, the Prophet, together with his first wife Emma, received their Second Anointings. This event was recorded by Willard Richards in two different places — first in the Prophet's personal diary, under the date of the 28th of September 1843, and then again in Richards own personal diary, under the same date. What follows are these two accounts:

September 28, 1843; 11 1/2 A.M. Council [i.e. The HOLY ORDER met] over the store. Hyrum, Newell, Geo. S., Willard [Richards], J.S., J.T., A.L., L.W., J.M.B. and at 7 [in the] evening we met at the mansion upper room front with W. L. and W. M. Baurak Ale [Burak Ale was the code name for Joseph Smith] was *by common consent & unanimous voice chosen president of* ***THE*** [**ANOINTED**] **QUORUM** and **ORDAINED** to the **[FULLNESS OF THE**] **HIGHEST & HOLIEST ORDER OF THE** [**PATRIARCHAL**] Priesthood (& companion [**EMMA**)—D[itt]O. [i.e. Emma *was* **ORDAINED** *to* **THE SAME AS PRESIDING PRIESTESS** *and* **QUEEN**] — Joseph Smith, Hyrum Smith, Geo. Miller, N. K. Whitney, Willard Richards, John Smith, John Taylor, Amasa Lyman, Lucien Woodworth, J. M. Bernheisel, Wm. Law, Wm. Marks. President [of the Quorum] led in prayer that his days might be prolonged — have dominion over his enemies, all their households be blessed & all the Church & world." (Joseph Smith Diary, 28 September 1843, Church Historian's Office, Salt Lake City, Utah)

In keeping with the above, the Willard Richards diary account reads as follows:

"Thursday Sept. 28, 1843; The council [i.e. The Holy Order] met over the store [—] also at 7 O ~~clock~~ in the Evening met in an upper room in the Mansion. There were present Joseph Smith, Hyrum Smith, George Miller, N. K. Whitney, Willard Richards, John Smith, John Taylor, Amasa Lyman, Locien Woodworth, J. M. Bernheisel, Wm. Law, Wm. Marks. Joseph Smith led in prayer [—] he prayed that his days might be lengthened & have dominion over his Enemies, and all their Households be blessed & all the _____ [Church] then by common consent Joseph Smith the Prophet Received his ***Second Anointing*** *of the* **HIGHEST & HOLIEST ORDER** [**OF THE PATRIARCHAL PRIESTHOOD**.] (See page. 136, Willard Richards diary, Church Historian's Office, Salt Lake City, Utah)

In the Joseph Smith diary account, it states that on the 28th of September 1843, the Prophet was: "**Ordained** to the **Highest & Holiest Order of The Priesthood**". And what Priesthood might this have been? To be sure, it was not the "Apostleship", or the office of President of the Church! But if the Prophet was *"Ordained to the Highest & Holiest Order of The Priesthood"* in September of 1843, to what was he Ordained a year and a half earlier, on the 5th of May 1842?

Again, according to the Prophet's *Teachings* "**The Highest Order** *of the* **Melchizedek Priesthood**" was first revealed in the May 4th and 5th 1842 meetings (*TPJS* 237). And not only was it "revealed", but as we have seen, the ten men who attended those meetings were actually *Anointed and Ordained* as "**Kings and Priests**" — through which Ordinance, they had conferred on them "**Patriarchal Priesthood**". Again, as we have seen, this "**Patriarchal Priesthood**" constitutes "**The Highest Order of the Melchizedek Priesthood**", as *Symbolized* by "**The 4th Token**", *which is* "**The 2nd** *and* **Highest Token** *of the* **Melchizedek Priesthood**". So what then is the difference between what the Prophet received in May of 1842 and September of 1843?

The Willard Richards diary account sheds light on this question, for it states that on September 28th, 1843, the Prophet received his "**Second Anointing of the Highest & Holiest Order** [**of the Priesthood**]". But what is the "**Second Anointing** *of the* **Highest** *and* **Holiest Order** *of the* **Priesthood**"? To be sure, it is **Not** to be *Anointed* and *Ordained* as an "**Apostle**" — nor is it to be *Anointed* and *Ordained* as the **President of the Church**!

In accordance with the Ordinances of the Temple, as instituted by the Prophet Joseph Smith, there are *two different Anointings* that are associated with "**The Highest Order of the Melchizedek Priesthood**" — there is "**The First Anointing**" and then there is "**The Second Anointing**", just as it is stated above in the Willard Richards diary. The ***Sealing Blessings*** for *All Time and Eternity* are not administered in the "**First Anointing**", but rather they are *Reserved* for the "**Second Anointing**". On May 5th, 1842, the Prophet received his "**First Anointing**" to the "**Highest Order of the Melchizedek Priesthood**". However it was not until a year and a half later, on the 28th of September 1843, that he received his "**Second Anointing**" to the "**Highest Order of the Melchizedek Priesthood**".

As we have already seen, contrary to the way things are done in temples today, when the Prophet received his "**FIRST ANOINTING**", he was in fact *Anointed* and *Ordained* as a "**KING** *and* **PRIEST**" in the "**HIGHEST** *and* **HOLIEST ORDER** *of* **THE PATRIARCHAL PRIESTHOOD**". Yet all this notwithstanding, at the time when the Prophet received his "**FIRST ANOINTING**", his Ordination as a "**KING** *and* **PRIEST**" *was not* ***Sealed*** upon him for *All Eternity* — or stated in other words, the Prophet's "**FIRST ANOINTING**" was not ***Sealed*** by the "**HOLY SPIRIT OF PROMISE**". However in the case of his **SECOND ANOINTING**, his **ANOINTING** *and* **ORDINATION** were ***Sealed*** by the "**HOLY SPIRIT OF PROMISE**" (D&C 132:7). Hence the **FIRST ANOINTING** places a man in a probationary state — while the **SECOND ANOINTING** ends that probationary state, by *Sealing all the Blessings* upon the recipient through the "**HOLY SPIRIT OF PROMISE**" — by which "**PROMISE**" their "***Calling and Election*** *in their next life* ***IS MADE SURE***". Hence when your *"Calling and Election is Made Sure"*, it is as it were "**THE MORE SURE WORD OF PROPHECY**", or a "**PROPHECY**" regarding the future estate of that individual who is so Blessed — and all this too, through the "**SEALING KEYS OF ELIJAH**" — by which authority a man's blessings are *Eternally Sealed* upon him — and hence the blessings of "**ETERNAL LIVES**" and "**ETERNAL LIFE**" — to **REIGN** and **RULE** *Forever* as *a* ***GOD*** *in the* HOUSE OF ISRAEL — *over your own* **FAMILY KINGDOM** *in* **THE CHURCH OF THE FIRSTBORN** *or* **THE ORDER OF THE ANCIENT OF DAYS**, *or* **THE KINGDOM OF GOD —** the nucleus of which was constituted in "**THE COUNCIL OF FIFTY**"!

At the time of the May 4th and 5th meetings, ten men received their Endowments, at which time they entered into an **EVERLASTING COVENANT** that they would *live out their lives,* and **ALL TIME AND ETERNITY**, in accordance with **CELESTIAL LAW**. They were then *Anointed* and *Ordained* as **KINGS** *and* **PRIESTS**, and placed in a *probationary state,* wherein they were given the opportunity of demonstrating *through the life that they chose to live,* that they would HONOR AND KEEP THEIR COVENANTS.

Hence the **FIRST ANOINTING** Promises Blessings which are **PREDICATED** upon the *Conditions of Faithfulness — or* that you prove **TRUE** and **FAITHFUL** *to your* **COVENANTS**. In contrast to this, the **SECOND ANOINTING** *Seals* those *Blessings upon you* through *the* **SEALING KEYS OF ELIJAH**, and "**THE HOLY SPIRIT OF PROMISE**" — and this to **AFTER** *you have proven yourself* **FAITHFUL** *to your* **COVENANTS**.

Inasmuch as an individual does not receive his *Sealing Blessings* at the time he receives his "**First Anointing**" — neither is he given the **Sealing Keys**, *or the* **Keys of Elijah**. The conferring of these Keys is Reserved for the **Second Anointing** — which *Anointing* is given after the individual has proven himself faithful to his Covenants.

In substance then, it is correct to say that when the Prophet Anointed and Ordained men as Kings and Priests in the May 4th meeting, in every sense of the word, he did in fact confer upon them "The Highest Order of the Melchizedek Priesthood". Yet this fact in itself does not prove that he then and there conferred upon them "**The Fulness**" *of that* **Priesthood**. Hence we have *"The Highest Order of the Melchizedek Priesthood"* — and then we have "**The Fulness** *of the* Highest Order of the Melchizedek Priesthood". It is **The Sealing Keys of Elijah** that constitute **The Fulness** of the Priesthood, or **The Fulness** *of* **The Patriarchal Priesthood**, or **The Fulness** *of* The **Highest** *and* **Most Holy Order** of the Melchizedek Priesthood.

Generally speaking, Utah Mormonism has had *No Understanding*, and *Consequently, No Mental Consciousness* of the existence of the "**Highest Order** and **Fulness** of the **Patriarchal Priesthood**", which is ***Symbolized*** by the **Second Token** of the Melchizedek Priesthood. In this state of *Mental Vacuum*, it has not been possible for Utah Mormonism to connect reference to "**The Fulness of the Priesthood**" with its *inherent* **Antecedent** — which is "**The Highest Order of the Patriarchal Priesthood**" (*TPJS* 237; D&C 84:18; *WJS* 245; *TPJS* 322–323), the existence of which *is* ***Symbolized*** *by the* **Second Token** *of the* **Melchizedek Priesthood**, *or the* **Patriarchal Handshake**, *Together With its* **Name**, as given at the **Veil** *in the* **Endowment Ceremony**, and as Implemented in the ***Family Related Temple Sealing Ordinances:***

'**Power in the Fulness of the Patriarchal Priesthood** *be* Upon Me, *and* **Upon My Children**, throughout ***All Time***, and through ***All Eternity***'

This then constitutes the Preservation of the **Knowledge of the Priesthood**, *through that* Period of **The Darkness** *in the Latter day* **Apostasy** (Isa 24:) — *To Come Forth in* **The Brightness of Day** — *At That Time When* The Lord Says: "**Let There Be Light!**"

There are yet two other passages from the Bible which speak of this Patriarchal Priesthood. The first is found in the 19th chapter of Exodus, which was before the Transgression of Israel , and the second is found in 1st Peter chapter 2. In Exodus it states that if the Children of Israel would keep the Lord's Covenant, that the Lord would make of them a "Peculiar" people, and a Treasure unto himself, and that he would make of them "**A KINGDOM OF PRIESTS** [*and* **KINGS**], *and an* **HOLY NATION UNTO THE LORD**", or in other words the House of Israel is to become a *Royal Priesthood* and a *Royal Family*. In perfect keeping with this, Peter cites this same passage in Exodus, and then applies it to the newly Converted Christian Gentiles, who are *scattered Ephraim* — at which time he says of them: "But ye are a chosen generation, a Royal Priesthood [i.e. The Patriarchal Priesthood] *an* **HOLY NATION**, *a* **PECULIAR PEOPLE**". It is self evident that these passages correlate with the Joseph Smith Translation of Exodus 34 and Deuteronomy 10. Consider the following:

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. . . . And Moses went up unto God, and Yahweh called unto him out of the mountain, saying, *Thus shalt thou say* to "**THE HOUSE OF JACOB**", and tell "**THE CHILDREN OF ISRAEL**"; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will *obey my voice indeed,* and **KEEP MY COVENANT**, then ye shall be a "**PECULIAR** [**PEOPLE**" and] "**TREASURE**" *unto me ABOVE ALL PEOPLE:* for all the earth is mine: And ye shall be *unto me a* ***KINGDOM OF Priests*** [*and* ***KINGS***], and an ***HOLY NATION***. These are the words which thou shalt speak unto ***THE CHILDREN OF ISRAEL***. (Exodus 19:1– 6)

If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a **SPIRITUAL HOUSE**, *an* **HOLY PRIESTHOOD**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . But ye are a ***CHOSEN GENERATION***, *a* ***ROYAL PRIESTHOOD*** [i.e. **THE PATRIARCHAL PRIESTHOOD**], *an* ***HOLY NATION***, a ***PECULIAR PEOPLE***; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were not a people,* but *are now* ***THE PEOPLE OF GOD*** (1st Peter 2:3 –10)

It is self evident that these two passages correlate and that they are related to each other — and not only this, but it is also evident

that they correlate with the Joseph Smith Translation of Exodus 34, and Deuteronomy 10, together with Section 84.

We do well to remember that the whole concept of being *Anointed* and *Ordained* as ***Kings*** *and* ***Priests***, comes from the Bible. Indeed, Melchizedek was "**the Priest of the Most High God**" (Gen 14:18–20), just as in Temples men are Anointed and Ordained as ***Kings and Priests unto the Most High God***. Again as we have seen, in Exodus 19 it states that *"**The House of Jacob**"* or *"**The Children of Israel**"* should be ***a Kingdom of Priests, and an Holy Nation Unto God*** — while in Peter the Christians are referred to as a "Holy Priesthood", and even a *"Chosen Generation,* "**a Royal Priesthood**", which can only be understood to be a "**Patriarchal Priesthood**". Again, in Psalms 110 it emphatically declares that Christ would be *"**a Priest Forever After the Order of Melchizedek**"*. In the Revelation of John, it declares on two different occasions that the worthy Saints would become ***Kings and Priests*** unto God the Father. Consider the following:

> And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and *the prince of the kings of the earth.* Unto him that loved us, and washed us from our sins in his own blood, **And hath made us Kings and Priests unto God and his Father** (Revelations 1:5–6)

> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; *And hast made us Unto Our God* ***Kings and Priests***: *and we shall reign on the earth*. (Revelations 5:9–10)

Again in the New Testament book of Hebrews, it states that "The Priesthood being Changed, there is made also of necessity a change in the Law of the Priesthood:

> 7:11 If therefore **Perfection** [i.e. **Exaltation**] were by the Levitical priesthood, (*for under it the people received* **the law** [**of Moses**],) what further need was there that *another priest should rise* **After the Order of Melchizedek**, and not be called after the order of Aaron? 7:12 *For the priesthood being changed* [from the Aaronic to the Melchizedek Priesthood], there is made of necessity a change also of the law [i.e. A change in the Law of Moses, to the law of the Melchizedek Priesthood]. (Hebrews 7:11–12)

On the 10th of March, 1844 *(which was the day of the first preliminary meeting of the Council of Fifty)* the Prophet defined in certain terms, just exactly what constituted "**THE FULNESS OF THE PRIESTHOOD**" *and* **THE KINGDOM OF GOD**:

Now for Elijah. The spirit, Power, and Calling of Elijah is, that ye have Power to hold *The Key Of The Revelations,* **ORDINANCES**, ORACLES, *POWERS and* **ENDOWMENTS** *of* **THE FULNESS OF THE MELCHIZEDEK PRIESTHOOD** *and of* **THE KINGDOM OF GOD** on the earth [i.e. The Council of Fifty]; and to *receive, obtain, and* **PERFORM ALL THE ORDINANCES** *belonging to* **THE KINGDOM OF GOD** [i.e. **THE COUNCIL OF FIFTY, THE ORDER OF THE ANCIENT OF DAYS, OR "THE CHURCH OF THE FIRSTBORN"** (*TPJS* 237)], even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers . . . . . .

Now comes the point. *What is this* **OFFICE** *and* ***WORK*** *of* ***ELIJAH****?* It is one of the *greatest* and *most important* subjects that God has revealed. *He should send Elijah to Seal* **THE CHILDREN TO THE FATHERS**, *and the* **FATHERS TO THE CHILDREN** [i.e.. *The creation of* **THE FAMILY KINGDOM OF THE FATHER**", or "**THE ORDER OF THE ANCIENT OF DAYS**", *or* **THE CHURCH OF THE FIRSTBORN**].

Now was this merely confined to the living . . . ? By no means. . . . .

I wish you to understand this subject, *for it is important;* and if you receive it, *this is the spirit of Elijah,* that ***we redeem our dead***, and CONNECT OURSELVES WITH OUR FATHERS **WHICH ARE IN HEAVEN**, and *Seal Up Our Dead* to **COME FORTH IN THE FIRST RESURRECTION**; and here we want **THE POWER OF ELIJAH** *to* SEAL THOSE WHO DWELL ON EARTH *to those who dwell in heaven.* This is **THE POWER OF ELIJAH** *and* **THE KEYS OF THE KINGDOM OF JEHOVAH** [i.e. **THE KEYS OF THE KINGDOM OF GOD**, *or* THE COUNCIL OF FIFTY]. . . . . Then what you *Seal On Earth, by the* ***Keys of Elijah***, **IS SEALED IN HEAVEN**; and THIS IS THE POWER OF ELIJAH . . . *the power of Elijah is sufficient to* **MAKE OUR CALLING AND ELECTION SURE** (*TPJS* 337 – 338)

According to the above statement the **KEYS OF ELIJAH** *inherently belong to the* **KINGDOM OF GOD**, or **COUNCIL OF FIFTY**. That this is so, is also affirmed by a Revelation which the Prophet received on the **KINGDOM OF GOD**, on the 7th of April 1842:

Verily thus saith the Lord, This is the name by which you shall be called — "THE KINGDOM OF GOD AND HIS LAWS, **WITH THE KEYS AND POWER THEREOF**, and Judgment in the Hands of his Servants, Ahman Christ". (*UPR Vol 1, 3rd Ed., Part 61, p. 138*)

Most certainly this is *a broad statement about the Priesthood Authority* of **THE KINGDOM OF GOD** or **COUNCIL OF FIFTY**: "**THE KINGDOM**

of God *and His* **Laws**, *with* **The Keys and Power Thereof**, *and Judgment in the Hands of* ***his Servants****".*

The following is an extract from the Second Anointing of Heber C. Kimball, as he received it from under the hands of President Brigham Young, on January 8th, 1846:

> Bro. Heber Chase Kimball, in the name of Jesus Christ we pour upon thy head this holy oil and we Anoint thee a ***King*** and a ***Priest*** unto the *Most High God,* in and over the Church of Jesus Christ of Latter-day Saints and also ***Israel*** . . . and I **Seal** upon you **Power To Bind On Earth** *and* **It Shall Be Bound In Heaven**, and whomsoever *thou shalt* **Loose on Earth Shall Be Loosed in Heaven**, and whomsoever *thou shalt* **Curse Shalt be Cursed,** and whomsoever *thou shalt* **Bless**, **Shall Be Blessed** . . . . and *I* **Seal** *upon you all the blessings of thy* ***progenitors****, even* ***Abraham****,* ***Isaac*** *and* ***Jacob*** (Gen 17; 18) — and even as far back as the Priesthood . . . . We also Seal *upon thee all the* **Power** *and* **Blessings** *of* **The Holy Resurrection** *even to the* **Eternal Godhead** . . . (Record of Anointings, January 8th, 1846)

We see from the above that in Heber C. Kimball's ***Second Anointing***, he was for a *Second Time* ***Anointed*** *and* ***Ordained*** as a ***King*** *and* ***Priest****,* with the difference being that in this *Anointing,* his *Ordination and Blessings* were *Sealed* upon him for *both* ***Time*** *and* ***Eternity***. Again it will be noticed that these blessings included those of *Abraham, Isaac and Jacob,* which equate with **Eternal Family** and **Eternal Marriage** (Gen 17; 18). Not only so, but in addition to this, Kimball had conferred upon him ***The Sealing Keys Elijah,*** and this too separate from being Ordained a ***King*** and ***Priest***.

This is precisely in accordance with what the Prophet said in his August 27th, 1843 discourse on Priesthood. Again to recapitulate, be it remembered that the Prophet taught that Abraham was Ordained by Melchizedek to **The Highest Order of the Patriarchal Priesthood** *on the day that he met him* after returning from the slaughter of the kings. But according to the Prophet, Abraham did not at that time receive the ***Sealing Keys***. As the Prophet then said:

> The sacrifice required of Abraham in the offering up of Isaac, shows that *if a man would attain to the* **Keys of the Kingdom of an Endless Life** [i.e. The same Sealing Keys which were Restored by Elijah]; ***He Must Sacrifice All Things.*** (*TPJS* 322; D&C 132:45 – 50, 7)

In keeping with the above, the account of Abraham meeting Melchizedek is given in Genesis 14, but the account of Abraham's

offering of Isaac and his subsequent blessing is given at a later time in Genesis chapter 22. Consider the following:

> And Angel Yahweh [i.e. Christ] called unto Abraham out of heaven the second time, And said, BY MYSELF HAVE I SWORN, SAITH YAHWEH, *for because thou hast done this thing,* and hast not withheld thy son, ***thine only son:*** THAT IN BLESSING I WILL BLESS THEE, **AND IN MULTIPLYING I WILL MULTIPLY THY SEED** *AS THE STARS OF THE HEAVEN,* AND ***AS THE SAND WHICH IS UPON THE SEA SHORE;*** and thy seed shall possess the gate of his enemies; *And in thy seed shall all the nations of the earth be blessed;* **BECAUSE THOU HAST OBEYED MY VOICE.** (Gen 22:15–18)

We see from the above that it is just as the Prophet said in his speech (*TPJS* 322). It was after Abraham's offering of Isaac, that he was blessed by Christ with "**THE KEYS OF THE KINGDOM OF AN ENDLESS LIFE**". And just so it was with Heber C. Kimball. According to Kimball's biography, the Prophet tried him as by fire before he was given his Sealing Blessings — *THE HOLY SPIRIT OF PROMISE.*

ALMA CHAPTER 13

There is yet other Scripture which the Lord has seen fit to give us in these Latter Days, through the Early Revelations of the Prophet Joseph Smith, wherein the Doctrine of the *"Holy Order"* and *"The Ordinances thereof"* are discussed. In fact there are many references to the *"Holy Order"* throughout the Book of Mormon. Incredible as all this may seem, we are just beginning upon the road to discovery — for the 1829 writing of the Book of Mormon correlates the ***"High Priesthood of the Holy Order of God"*** with the "***ORDINANCES***" *of the "****HOLY ORDER***", which again is to say ***"The Ordinances of the Temple"*** — and not just to ***"The Ordinances of the Temple"***, but to **MUCH, MUCH MORE**! Consider the Following:

> 1 And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments *unto his children;* and I would that ye should remember that the Lord God ***Ordained Priests,*** *after his* ***Holy Order***, which was after *The Order Of His Son,* to teach these things unto the people. 2 And those Priests *[Of The Holy Order] were ordained after The Order Of His Son,* ***in a manner*** *that thereby* THE PEOPLE MIGHT KNOW **IN WHAT MANNER TO LOOK FORWARD TO HIS SON FOR REDEMPTION** [i.e. Reference is here made to ***The Sign of the Nail & The Sure Sign of the Nail,*** *as given the* ***1st and 2nd*** *TOKENS of the MELCHIZEDEK PRIESTHOOD,* and which form a part of the Ordination when properly done in the Ordinances of the Holy Order].

3 And this is the manner after which they were ordained — *Being Called and Prepared [**by Foreordination**] From The Foundation Of The World According To The Foreknowledge of God, On Account Of Their Exceeding Faith And Good Works [**In Their First Estate**]; in the first place [i.e. **in their First Estate**]* being left to choose good or evil *[**In The Pre-Existence**];* therefore they having chosen good *[**in their First Estate**],* and exercising exceedingly great faith, are *called with a Holy Calling,* yea, with that *Holy Calling which was **Prepared** with,* and According To, **A Preparatory Redemption** *for such [i.e. **By Their Foreordination In The Pre-existence**]*. 4 And thus they have been called to this *Holy Calling* [*Through Foreordination In Their First Estate* (Abr 3:22–23)] *on account of their faith,* while others *[Such As The Blacks] would reject the Spirit of God on account of the hardness of their hearts* and blindness of their minds, while, *If It Had Not Been For This **They Might Have Had As Great Privilege As Their Brethren**.*

5 Or in fine, *In The First Place [i.e. **In Their First Estate**] **They Were On The Same Standing With Their Brethren;*** thus ***This Holy Calling** being [**ForeOrdained and**] Prepared* From ***The Foundation Of The World** for such as would not harden their hearts,* being in and through the atonement of the Only Begotten Son, *Who Was [**Foreordained And**] Prepared* —

6 And thus being called by this *Holy Calling,* and *O**rdained** **Unto The High Priesthood Of The Holy Order Of God**, to teach his commandments unto the children of men, *that they also might **enter into his rest*** — 7 This High Priesthood Being *after the order of His Son, which Order was [**Prepared**] from The Foundation of the World;* or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, *according to His **Foreknowledge Of All Things*** — 8 Now *they were ordained after this manner*—being called *With A Holy Calling [**In The Temple**]*, and *Ordained With A Holy Ordinance [**Of the Temple, In An Endowment**],* and taking upon them ***The High Priesthood Of The Holy Order [Of God]***, which Calling, And Ordinance, And High Priesthood, is without beginning or end *[and **Throughout All Time and Eternity**]* — 9 Thus They Become High Priests *Forever [i.e. and **Kings** and **Priests Unto The Most High God*** (D&C 76:53–58)], *After The Order Of The Son*, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.

10 Now, as I said concerning the ***Holy Order***, or this *High Priesthood*, there were many who were Ordained and became High Priests *[and **Kings** and **Priests**]* of God; *And It Was On Account Of their Exceeding Faith and Repentanc**e**, and Their Righteousness Before God,* they *Choosing to Repent And Work Righteousness Rather Than To Perish;* 11 Therefore *they were called after this **Holy Order**,* and were ***Sanctified***, and *their garments were washed white* through *The Blood Of The **Lamb**.* 12 Now they, after being sanctified by the Holy Ghost, having their

garments made white, being pure and spotless before God, *could not look upon sin save it were with abhorrence;* and *there were many, exceedingly great many, Who Were Made Pure* [and Received their Calling and Election and the Second Comforter (*TPJS* 150)] and Entered Into The Rest Of The Lord Their God.

13 And now, my brethren, I would that ye should humble yourselves before God, *and bring forth fruit meet for repentance, that ye may also* ***enter into that rest*** *[i.e. The Second Comforter]*. 14 Yea, *humble yourselve*s even as the people in the days of Melchizedek, *WHO WAS ALSO A HIGH PRIEST after this same order* which I have spoken, **WHO ALSO TOOK UPON HIM THE HIGH PRIESTHOOD** *[and became a* ***KING*** and ***PRIEST****] Forever [Throughout All Time and Eternity]*. 15 And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed. 16 *Now these [Temple] ordinances were given after this manner, that thereby* the People Might Look Forward On The Son of God, ***IT BEING A TYPE OF HIS ORDER****, or it being his order,* and this that they might look forward to him for a remission of their sins [through the knowledge of *The Sign of the Nail and the Sure Sign of the Nail*], that they might enter into the rest of the Lord.

17 Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness; 18 But Melchizedek having exercised mighty faith, and received *the office of the high priesthood according to* **THE HOLY ORDER OF GOD**, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign *under his father.* 19 Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention. (Alma 13:1–19)

So what does it take to **MERIT** *being* **BORN** *in the* **LINEAGE** *of the* **PATRIARCHAL PRIESTHOOD**. First of all, it is by living a worthy life in a former estate, and because of this, being ***BLESSED*** and ***FOREORDAINED*** or **CALLED** *and* **ELECTED** in *a former Estate* ***to be born on Earth*** *in the* **LINEAGE OF THE PRIESTHOOD** *or the* ***ELECT SEED***. What we inherit in this life at the time of our birth, is based upon the life which we lived *before in our* **FIRST ESTATE** — and this is the basis of the Doctrine which forbids Negroes from receiving the Priesthood in this mortality — in other words, *a Foreordained Judgment and Calling and Election*, which is **BASED UPON THE LIFE WHICH WE LIVED BEFORE** in our *former* Estate. This is the doctrine that is taught in the Book of Abraham:

Now the Lord had shown unto me, Abraham, the intelligences that were organized [into families] before the world was; and among all these there

were **Many of the Noble and Great Ones**; And *God saw these souls that they were good*, and he stood in the midst of them, and he said: **These I Will Make My Rulers**; for he stood among those that were spirits, *and* ***He Saw That They Were Good;*** and he said unto me: Abraham, *thou art one of them;* **Thou Wast Chosen Before Thou Wast Born**. (Abraham 3:22–23)

According to Joseph Fielding Smith, the **High Priesthood of the Holy Order of God** (as referred to in Alma chapter 13) is **The Patriarchal Priesthood** and **The Fulness Thereof**. Consider the following statement which was made by him after quoting Alma chapter 13, verses 7 through 10:

I glean these facts from Section 107 of the Doctrine and Covenants: **The first authority of Priesthood, in earth was Patriarchal**. [Moses 6:7] Adam was a patriarch, so were those who succeeded him. Being patriarchs, of course they were, as stated by Alma, **High Priests After the Holy Order**. This **Patriarchal** (*or Evangelical*) **Order of Priesthood** continued through the generations from Adam to Noah, and from Noah to Moses. (*The Way to Perfection* 72)

Be it remembered that Joseph Fielding Smith was a grandson of Patriarch Hyrum Smith — and this being the case, he had an inherent interest in the **Patriarchal Priesthood**. Not only so, but he spent practically his whole life in the Archives, and this being the case, no doubt he saw many things that others have not seen. In fact Joseph Fielding Smith said many things about the **Patriarchal Priesthood** and the **Church of the Firstborn**. Consider the following:

"I want to say a few words about the **Patriarchal Priesthood**". "The Order of . . . priesthood which was established in the beginning was *patriarchal*. The authority descended *from father to son"*. "All of the ancient patriarchs were high priests, but the direction of the Church in those days *was by* **patriarchs**." "Noah, who stands next to Adam in authority, brought this priesthood through the flood, and it continued from generation to generation. Abraham, the 10th from Noah, received special blessings from the Lord, and the priesthood continued through him and his seed."

"The ***patriarchal authority*** has come down from Abraham through Isaac, Jacob, Joseph, and Ephraim . . . . . All through the centuries from the beginning to the days of Moses, **The Patriarchal Priesthood Prevailed** . . . . .

When the children of Israel — the descendants of Jacob, grandson of Abraham — were in the wilderness, after their deliverance from Egypt,

the Lord offered them, *on conditions that they would serve him,* **THE FULNESS OF THIS PRIESTHOOD** *with all its blessings,* and they would have become *a nation of* **PRIESTS** *under this* **PATRIARCHAL ORDER**.

However, the Children of Israel rebelled; they showed themselves unworthy of this great honor, and the Lord in his anger denied them **THIS FULNESS OF PRIESTHOOD** *with all the rites* that would prepare them for the **EXALTATION** *in his presence*." "That is, He ceased to ordain men and give them the divine authority as was intended in the beginning, when He said He would have a "**ROYAL PRIESTHOOD**", and He offered the priesthood to all the tribes of Israel; but they failed in the keeping of the commandments of the Lord, and in His anger, as you know, as recorded in the eighty-fourth section of the Doctrine and Covenants, He took Moses and the Higher priesthood out of their midst." "After the time of Moses, when the Melchizedek Priesthood was withdrawn from Israel, this order as it is called, of **PATRIARCHAL PRIESTHOOD**, did not continue." "We read from the statements of the Prophet Joseph Smith that all the prophets held the Melchizedek Priesthood and that evidently the **PATRIARCHAL ORDER OF PRIESTHOOD**; but that honor was confined to a few, a very few, and each one had to receive the special ordination . . . .

The **PATRIARCHAL PRIESTHOOD** will be *the priesthood* that will be held by ***all those who are worthy*** *of the* **EXALTATION IN THE CELESTIAL KINGDOM OF GOD**. For the whole plan of **SALVATION** *and* **EXALTATION** *is based upon* **THE PATRIARCHAL ORDER**." (Joseph Fielding Smith, BYU, Devotional Speech, June 15, 1956; *Doctrines of Salvation* 3:160–61; 3:104)

Again, consider the following statements which were made by Joseph Fielding Smith with regard to the Church of the Firstborn:

Who among us wants to be satisfied by merely entering the Celestial Kingdom? The Lord did not say that baptism would exalt us. Are we going to be satisfied with merely an entrance? Evidently there are many members of the Church who are going to be so satisfied, because they will not prepare themselves, or do not prepare to receive the **EXALTATION**. What will happen to those who are baptized, who are satisfied thus far? They will enter into that kingdom to be servants, to wait upon those who are worthy of a far more and exceeding weight of glory. The Lord says they will be angels, ministering servants, but *they will not be Gods,* and that will be their destiny, for he says it will endure worlds without end. So we cannot be satisfied merely with baptism. The Lord expects us to be worthy to go on and receive the *fulness of his kingdom,* to be clothed with the power of perfection and become like him. That can only be done by observing the ordinances and receiving the covenants in the house of the Lord, each of us individually . . . (*Seek Ye Earnestly* 62) Do you desire to enter

into the Celestial Kingdom and receive eternal life? Then be willing to keep all the commandments the Lord may give you. Baptism and confirmation are the ordinances by which we come into the kingdom of God. But these ordinances of themselves will not grant us a place of **EXALTATION**!

Each person baptized into the Church is under obligation to keep the commandments of the Lord . . . . . When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive *other covenants* and to take upon himself *other obligations which will make of him an* **Heir**, and he will become a Member of the "**Church of the Firstborn**." (*Seek Ye Earnestly* 147) The Lord speaks in . . . the revelations of the Church of the Firstborn. *What is the difference*, if there is a difference *between* the **Church of the Firstborn** and the **Church of Jesus Christ of Latter-day Saints**, or of any day saints? Well, the members of the Church of the Firstborn are members of the Church of Jesus Christ, but not all those who are members of the Church of Jesus Christ become members of the Church of the Firstborn . . . (*Seek Ye Earnestly* 63)

As I understand it, those who become members of the Church of the Firstborn are those who have kept the commandments of the Lord in their fulness. I do not understand that every member of the Church of Jesus Christ of Latter-day Saints is to become a member of the Church of the Firstborn; for there are many who are not willing to walk in the light of truth and continue in God obedient to every ordinance and commandment. These will fall short of this great glory for they have not overcome by faith. (*Take Heed to Yourselves* 95) Those who gain exaltation in the celestial kingdom are those who are members of the Church of the Firstborn; in other words, those who keep all the commandments of the Lord. There will be many *who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of the Church of the Firstborn*. (*Doctrines of Salvation* Vol. 2:41) Brethren and sisters, we cannot be satisfied with just membership in this Church. We should live to be Worthy of and Pray for the Fulness of the Blessings of Our **Father's** Kingdom. (*Seek Ye Earnestly* 64)

There is no exaltation in the kingdom of God without **the Fulness of the Priesthood**. How could a man be an **Heir** in that kingdom without priesthood? . . . . These blessings are obtained through obedience to the ordinances and covenants of the House of the Lord. The Prophet Joseph Smith once said: "If a man gets **a Fulness of the Priesthood** of God, he has to get it . . . by keeping all the commandments and obeying all the ordinances of the house of the Lord." To obtain the fulness of the priesthood does not mean that a man must become president of the Church. Every Man **who is Faithful** and will Receive These Ordinances and Blessings Obtains a Fulness of the Priesthood, and the Lord has said that "he makes them equal in power, and in might, and in dominion." . . .

the Lord has made it possible for every man in this Church, through his obedience, to receive THE FULNESS OF THE PRIESTHOOD *through the ordinances of the temple* of the Lord. This cannot be received anywhere else.

So being ordained an elder, or a high priest, or an apostle, or even president of the Church, is not the thing that brings the exaltation, but obedience to the laws and the ordinances and the covenants REQUIRED OF THOSE WHO DESIRE TO BECOME MEMBERS OF THE **CHURCH OF THE FIRSTBORN** *as these are administered in the House of the Lord. To become a member of the Church of the Firstborn, as I understand it, is to become one of the inner circle*. We are all members of the Church of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content to remain such without obtaining the privileges of exaltation. *The Lord has made it possible for us to become members of the Church of the Firstborn by receiving the blessings of the House of the Lord*, and "overcoming all things." Thus we become heirs, "priests and kings, who have received of his fulness, and of his glory," who shall "dwell in the presence of God and his Christ forever and ever," with full exaltation. Are such blessings worth having?

I have said that only one man at a time on the earth holds the keys of this sealing power of priesthood, but he may, and does, delegate power to others and they officiate under his direction in the temples of the Lord. . . . All the authority exercised in the temples, is then, after all, the authority centered in one man. He has the power and calls upon others to officiate and *they seal upon us the keys and powers which, through our obedience, entitle us to become* SONS *and* DAUGHTERS, *and members of the* CHURCH OF THE FIRSTBORN, *receiving all things in the kingdom. This is what we can get in the temple, so that we become* MEMBERS OF THE FAMILY, SONS AND DAUGHTERS OF GOD, *not servants*. (*Take Heed to Yourselves*. 112–114)

MORE ON THE MAY 4TH & 5TH 1842 MEETINGS

There are in fact many other pieces of Gold to be found in the record of the May 4th meeting, as published in *The Teachings of The Prophet Joseph Smith* and *The History of the Church,* so let us go over it once more:

HIGHEST ORDER OF PRIESTHOOD REVEALED

I spent the day in the upper part of the store . . . in council with [some of the Twelve and other brethren] . . . Instructing them in the Principles and Order of the Priesthood, attending to Washings, Anointings, Endowments and the communication of Keys Pertaining to the Aaronic Priesthood, and so on to The Highest Order of the Melchizedek Priesthood [i.e. The 4th Token, or the 2nd Token of the Melchizedek Priesthood], Setting Forth The Order Pertaining To The Ancient Of Days, and all those plans and

principles by which any one is enabled to Secure the Fullness of those Blessings which have been prepared for The Church of the Firstborn, and come up and abide in the presence of the Gods in the eternal worlds. In this Council was Instituted The Ancient Order Of Things for the First Time in these Last Days. And . . . there was nothing made known to these men but what will be made known to all the Saints . . . so soon as . . . a proper place is prepared to communicate them [i.e. The Nauvoo Temple] . . . therefore let the Saints be diligent in building the Temple . . . . .

Thursday, 5.—General Adams started for Springfield, and the remainder of the council of yesterday continued their meeting at the same place, and ***myself*** *and Brother* ***Hyrum*** *received in turn from the others, the same that I had communicated to them the day previous.* (*TPJS* 237; *HC* Vol 5: <4 May 1842> 1– 3)

Actually the above statement is a fleshed out version of an original journal entry which was recorded in the Prophet's private diary. Both the original diary entry, as well as the fleshed out version were written and composed by Willard Richards. Richards was present at the May 4th meeting, and was the Church Historian, and a clerk in the Prophet's office. At the time of the meetings, Richards recorded a cryptic account of what took place in the Prophet's private Journal. The following is this account:

4 May 1842 • Wednesday

In council in the Presidents & General offices with Judge Adams. Hyram Smith Newel K. Whitney. William Marks, Wm Law. George Miller. Brigham Young. Heber C. Kimball & Willard Richards. [erased word] &c *giving certain* **INSTRUCTIONS CONCERNING THE PRIESTHOOD.** [Erased word] &c on the Aaronic Priesthood to the first [erased word] continuing through the day.

5 May 1842 • Thursday

Judge Adams left for Springfield the others continued in Council as the day previous & Joseph & Hyrum were [erased word] (*The Papers of Joseph Smith Vol 2*: <Edited by Dean C. Jessee—Deseret Book Company—Salt Lake City, Utah 1992> 380; *The Joseph Smith Papers, Journals, Volume 2: December 1841–April 1843* <Edited by Andrew H. Hedges, Alex D. Smith, Richard Lloyd Anderson, Church Historian's Press, Salt Lake City, Utah, 2011> pp. 53–54)

The reason for the May 4th and 5th meetings being written in cryptic form, was because of the Prophet's urgent feeling that there was a need for *secrecy* in order to protect himself against the charge of *Treason*.

As the future would ultimately prove, the Prophet was right. Further evidence of the Prophet's concern for the need of *secrecy* is

borne out by the fact that before he went to Carthage (where he was finally Murdered by a Mob that was raised by the Masons) — before going to Carthage the Prophet gave directions to William Clayton *(who was also one of his clerks and secretaries, and the individual who kept the Records of the Kingdom)* to either *burn the records of the Kingdom, or to bury them.* In the end, Clayton chose to bury them.

Because of the significance of Richards' account of the May 4th meeting, there are some who have endeavored to caste aspersion or doubt on the accuracy of what Richards wrote. However President Young was in the habit of going over and approving *The History of the Church* before it was published — so there is no real reason to doubt that President Young approved of what Richards wrote before it was published. Not only so, but Young and Heber C. Kimball were both present at the May 4th and 5th meetings, and were among those who were Endowed — consequently they were eye witnesses to the events which Richards wrote — and no informed man can honestly doubt that President Young and Heber C. Kimball both knew and understood what the Prophet did and taught with regard to these matters.

The Journal in which Richards' obscured account was written, was named by the Prophet as *"The Book of the Law of the Lord"*. Formerly this Journal was kept in the walk in office vault of the First Presidencies Office. However, during the 1990s consent was finally given for it to be published.

It will be noticed that in the fleshed out version, it is stated that the Prophet spent the day *"Setting Forth* ***THE ORDER PERTAINING TO THE ANCIENT OF DAYS****, and all those plans and principles by which any one is enabled to Secure the Fullness of those Blessings which have been prepared for* ***THE CHURCH OF THE FIRSTBORN***". Then in continuing it states that: *"In this Council was Instituted* ***THE ANCIENT ORDER OF THINGS*** *for The First Time In These Last Days."* In this statement *"****THE ORDER OF THE ANCIENT OF DAYS****"* is equated with *"all those Plans and Principles by which any one is enabled to Secure the Fullness of those Blessings which have been prepared for* ***THE CHURCH OF THE FIRSTBORN***". In this statement *"THE CHURCH OF THE FIRSTBORN" is equated with "****THE ORDER OF THE ANCIENT OF DAYS****" and "****THE ANCIENT ORDER OF THINGS****" is equated with "****THE CHURCH OF THE FIRSTBORN****" — hence* according to the above statement *these three names all refer to* ***THE SAME ORGANIZATION****,*

and as it states: "In this Council was Instituted ***The Ancient Order Of Things*** *for the* ***First Time*** *in these Last Days."*

What we find in the Richards account of the May 4th meeting, is precisely what we find in Heber C. Kimball's speech when he spoke of **The Kingdom of God** and **The Church of the Firstborn**. Once again, consider what he said:

This people here are the people of God. Here, in the Territory of Deseret, is **The Kingdom of God** [i.e. The Council of Fifty], and here are *All the Officers Pertaining To That Kingdom;* and here is an organization that is organized ***After the Order of God*** [i.e. The Holy Order of God (Alma 13:1–19; D&C 77:11)], and it is organized *After the Order of* **The Church of the First Born** [In Other Words, according to Heber C. Kimball, ***The Kingdom of God*** *Equates with* ***The Church of the Firstborn***].

Let me explain what **The Church of the First Born Is**. It is *The First Church that ever was raised up* **Upon this Earth**; that is, ***The First Born Church***. [i.e. It is explained in the Book of Abraham that Father Adam is the Firstborn (Abr 1:2–4) — Hence The Church of the Firstborn is The Church of Father Adam, who according to the Teachings of President Young, the Prophet Joseph Smith, Heber C. Kimball, and others, is God The Father — all of which means that The Church of the Firstborn is The Church of God the Father (D&C 88:5; 76) or, stated in other words "The Order of the Ancient of Days"] That is what I mean; and ***when God Our Father Organized that Church***, He organized it just as His Father organized the Church [of the Firstborn] on the earth where He dwelt [i.e. This would be on t*he Earth where Father Adam went through a Mortal Probation*]; And That Same Order Is Organized Here **in the City of Great Salt Lake**; and it is *that Order* that **Joseph Smith** the Prophet of God *Organized In The Beginning* **in Kirtland, Ohio**. *Brother Brigham Young, myself, and others were present when that was done [Brigham and Heber were present for the early beginnings of the Church of the Firstborn in Kirtland in the Fall of 1836 when the Prophet first commenced "The Ancient Order of Things"* (Book of John Whitmer, chapter 22) *— but they were not in New York on April 6th, 1830, when the Church of Jesus Christ was started];* and **when Those Officers** [of the Church of the Firstborn] *received their Endowments,* they were together in one place [in the upper Brick store at Nauvoo (*TPJS* 237)]. They were organized [in the Holy Order and Council of Fifty], and ***received their Endowments and blessings***, and *those* KEYS [*of* The Church of The Firstborn] *were placed upon them*, and **That Kingdom** [i.e. The Kingdom of God, or The Council of Fifty] **Will Stand For Ever**.

Now Mark it — ***That Kingdom*** *[i.e. "The Kingdom of God" or "The Council of Fifty"] Will Never Be Overthrown [even if The Church of Jesus Christ of Latter*

Day Saints is Overthrown (JD Vol 2: <18 Feb 1855>183–184]; Although They May Kill, that is, if they can, Brother Brigham and Me, and Brother Daniel H. Wells, and they May Kill the [Twelve] Apostles, if they can, and so they may keep on from this time to all eternity, and They Never Can Obliterate This Work. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church [i.e. The Church of the Firstborn is like a family tree]; but let me tell you, they never can kill the Tree [i.e. The Eternal Family of God the Father or The House of Israel] nor destroy the Root from whence we have sprung; for Tour Father and Our God is that Root, *and Jesus Christ, the Son of God, is the Tree or Vine, and we Spring Out Of That Vine* [i.e. According to the Prophet Joseph Smith, there are many who are the Descendants of Christ Including Heber C. Kimball and Brigham. (D&C 113:1–3)]; *(Journal of Discourses 5:129–130)*

Once again, when the Prophet equated *The Church of the Firstborn with The Order of the Ancient of Days,* he at one and the same time equated *The Church of the Firstborn* with *The Kingdom of God* that Daniel foretold would be established in the latter days — for Daniel 7 is the only place in the Bible where *the Ancient of Days* is named, and that is the chapter where it is Prophesied that **THE KINGDOM OF GOD** would be established in power when **THE ANCIENT OF DAYS** sits. Again in Daniel chapter two it Prophecies that:

in the days of these kings shall **THE GOD OF HEAVEN** [i.e. **THE ANCIENT OF DAYS**] *set up a* **KINGDOM**, *which shall never be destroyed:* and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, *and it shall* **STAND FOR EVER**. (Daniel 2:44)

Again in Daniel chapter 7 this same Prophecy is repeated, with the difference that "The God of Heaven" is identified as "The Ancient of Days", which once again demonstrates that Michael/Adam is God the Father.

I beheld till the thrones were cast down [i.e. The Kingdom of the Anti-Christ is Destroyed], and **THE ANCIENT OF DAYS** *did sit,* whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. *A fiery stream issued* and came forth from before him [i.e. God The Father descends to Earth in a Cherubim — as he descends "A fiery stream issued and came forth from before him", as in the case of landing on a Rocket] thousand thousands ministered unto him [i.e. One million], and ten thousand times ten thousand stood before him [i.e. One Hundred Million]; the judgment was set, and the books were opened [i.e. Pre-millennial Judgement day for those who will be allowed to

live on Earth in the Kingdom of Christ during the Millennium — there are both the spirits of the dead and the living present].

I beheld then because of the voice of the great words which the horn spake [i.e. The Anti-Christ speaks Blasphemy against God and His Law.]: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame [The Kingdom of the Anti-Christ is Destroyed by Fire — and the Wicked are Burned Alive]. As concerning the rest of the beasts [i.e. Those governments and kingdoms who were not of the Kingdom of the Anti-Christ], they had their dominion taken away [i.e. They lost all power in government]; yet their lives were prolonged for a season and time [that they might have the opportunity to receive or reject the word of God, when they are ministered unto by the One Hundred and Forty Four Thousand].

I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven [they come in many cherubims and cherubims make clouds], and came to **the Ancient of days**, and they brought him [i.e. The Son of Man] near before him [i.e. God the Father — Christ is brought to stand before God the Father]. And there was given him [i.e. Christ] dominion, and glory, and a **Kingdom**, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his **Kingdom** that which shall not be destroyed. (Dan 7:9–14)

So what is this **Kingdom of God** that Daniel foresaw, which **God the Father** would establish in "the latter days"? According to the Prophet Joseph Smith, it is the Order of the Ancient of Days. But what is the Order of the Ancient of Days? It is the Order of Father Adam — and the Order of Father Adam is a **Patriarchal Order**, even **The Church of the Firstborn**, *the Everlasting* **Family Kingdom** *of* **God the Father** — **The Kingdom of God —** or **The Council of Fifty** *in Embryo.*

It is obvious that the Prophet equated *The Church of the Firstborn* with *The Council of Fifty*, for the Prophet declared that *The Council of Fifty* was the nucleus of the latter day *Kingdom of God* that Daniel foretold would be established.

In keeping with this, according to the Prophet's teachings, when the Ancient of Days sits, he will appear at Adam-Ondi-Ahman, at which time he will hold a Council with his children. And what will be the purpose of this Council? — it will be to finalize the family sealing lines of his Eternal Family Kingdom of Earth. By this means

He will prepare them to be born again as the veritable Children of Christ in the Millennial Kingdom of Christ. Consider the following statement which was made by the Prophet Joseph Smith:

> Daniel in his seventh chapter speaks of the **ANCIENT OF DAYS**; he means the oldest man, our Father Adam, Michael, *he will call his children together and hold a council with them* [according to Prophecy One Hundred Million] to prepare them for the coming of the Son of Man. He (Adam) is [God] the Father of the human family, and *presides over the spirits of all men,* and all that have had the Keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him [i.e. The Son of Man stands before the Father], and there is given him [i.e. Christ] glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him [by the head Gods] as holding **THE KEYS OF THE UNIVERSE**, but retains his standing as **HEAD OF THE HUMAN FAMILY** [i.e. **GOD THE FATHER**]. (*TPJS* 157)

That the Prophet equated the Council of Fifty with the "Order of the Ancient of Days" is attested to in a pamphlet that was published in 1844 after the Prophet's death. The primary topic of this pamphlet was the murder of the Prophet Joseph Smith, and the reasons for which it occurred. On this count then, we can understand it as a statement from the Masons, declaring their reason for raising the mob that murdered the Prophet, together with his brothers Hyrum and Samuel. This pamphlet was written by George T. M. Davis and reads as follows:

> The great aim of Joseph Smith was evidently to clothe himself with the most *unlimited power,* civil, military and ecclesiastical, *over all who became members of his society* [— *since it was by free agency there was nothing illegal about that — In like manner Christ also expected a great deal from his disciples. Christ told his disciples that if they loved him they would keep his commandments — that if they loved father or mother or son or daughter more than him that they were not worthy of him — and that they must take up their cross and follow after him — that his disciples should be one with each other, even as he was one and in agreement with his Father.*]. And to that end his whole efforts were put in requisition from the day of their organization under their charters, down to the hour of his death. The first step taken by him, was to satisfy his people that he had received a revelation from God, disclosing *his origin* as well as that of his wife, and detailing the events that were to occur, as well the part *he and his descendants* were to take, in their consummation. This he succeeded in, and gave the following as the substance

of his revelation. He stated that Emma his wife was of Indian descent, in a line from one of the tribes of Israel, *that he (Joseph) was a* ***descendant from Joseph*** *of old through* ***the blood of Ephraim***. And that God had appointed and ordained *that he,* ***with his descendants****, should* ***Rule Over All Israel****, Meaning the Latter Day Saints, or Mormons;* the Indian tribes and ultimately the Jews and Gentiles. That the authority with which God had clothed him, being "Juro-Divino," extended over all mankind and was paramount and superior to any human authority. Joe further stated, that God had revealed to him, that the Indians and Latter Day Saints, ***Under Joe As Their King and Ruler***, were to conquer the gentiles, and that their subjection to this authority was to be obtained *by the sword.*

Not all of what Davis writes above is accurate. We need to remember that Davis was not a member of the Council of Fifty, and he is collecting sources and information from apostates — he probably got some of it from William Law — and no doubt some of it he got from William Marks. There was no talk of using the sword — only in the context of self defense. We need to remember that it was understood and taught by the Prophet, that the Council of Fifty was as it were the beginnings of the "***Celestial Family Kingdom of God the Father***" (*History of the Church* 4:392 – 393), or "***The House Of Israel***", as Davis states above, and conversion to this "Family" was from the "Heart", and not by the "Sword". In continuing Davis states:

> From this revelation, he enforced upon them that it was necessary that he should be crowned *King* [***Over All Israel or the Latter Day Saints***], and they, believing in the gross imposition, yielded to his edict. Joe was accordingly crowned ***King under God, over the immediate House of Israel.***" [Notice that he always ties it into ***The House of Israel****].* This ceremony was performed in 1842 [i.e. 1844], by a **Council of Fifty in number**, denominated *the "[****Order Of The****] Ancient Of Days. (An Authentic Account of the Massacre of Joseph Smith, The Mormon Prophet, and Hyrum Smith, his Brother, Together with a Brief History of the Rise and Progress of Mormonism, and All the Circumstances which Led to Their Deaths, <by* George T. M. Davis, Chambers and Knapp: St. Louis, Missouri, 1844>, pp. 7 – 8)

It will be noticed that Davis equates **The Council of Fifty** with **The Order of the Ancient of Days** — *just as Richards equated the organization of* **The Holy Order** *with* **The Order of The Ancient of Days** *and* **The Church of the Firstborn.**

The Prophet's Anointing and Ordination as ***King*** over ***The Kingdom of God***, or ***Council of Fifty*** wasn't in 1842, but rather on April 11th, 1844. It is true that the Prophet was first *Anointed* as a *"**KING**"* and *"**PRIEST**"* on the 5th of May 1842. In keeping with this, it was at the same time on the 4th and 5th of May 1842, when the Ordinances of *"**THE CHURCH OF THE FIRSTBORN**"*, or *"**THE ORDER OF THE ANCIENT OF DAYS**"* were first administered. However ***THE KINGDOM OF GOD***, *or* ***THE COUNCIL OF FIFTY*** was not formally organized until nearly two years later, on March 11th, 1844. Following this, a month later, on the 11th of April 1844, the Prophet was sustained by the Council as Presiding *"***PROPHET, PRIEST AND KING***"* over **THE COUNCIL OF FIFTY**, and **OVER ALL ISRAEL**.

William Clayton, who was the Prophet's Secretary, and the Clerk of the Council of Fifty, wrote of this in his personal diary:

Thursday, April 11. . . . Afterwards in the Council [of Fifty]. We had a glorious interview. Pres. J[oseph] was voted our ***P[ROPHET] P[RIEST] & KING*** with loud Hosannas. (The Nauvoo Diaries and Writings of William Clayton — The Personal Secretary and Scribe of The Prophet Joseph Smith – yet to be published)

In order to become a member of the "Kingdom of God", or "Council of Fifty", it was first necessary that you become "Legitimate" as a "Legal Heir" in the Divine Family of the Father — and as we have seen, this "Divine Family" was what the Prophet referred to as *"The Order of the Ancient of Days"*, or *"The Church of the Firstborn"*. To be a member of the *"Order of the Ancient of Days"*, or *"The Church of the Firstborn"* requires that you be "**SEALED**" in "The New and Everlasting Covenant", *in an* ***unbroken line***, that goes ***back to FATHER ADAM*** *and* ***MOTHER EVE***" — and this is *"The Order of the Ancient of Days"*, or *"The Church of the Firstborn"*.

There are two different means or methods by which this *unbroken* **SEALING LINE** could be "**LEGITIMATELY**" established. The First was by being born as a child under the New and Everlasting Covenant of Marriage, to two Parents who are themselves already sealed into the Divine Family. The Second and last method is by Adoption, or by being Adopted to two parents who are themselves already Sealed into the Divine Family and Married in the New and Everlasting Covenant.

Since as of the Prophet's day, no one on Earth was born "Legitimate" under the "New and Everlasting Covenant of Marriage", this meant

that as of necessity, everyone must be Adopted. Hence, all Priesthood holders who were brought into the **Council of Fifty** or **Kingdom of God**, *had to be* **Adopted to the** Prophet Joseph Smith. This was what the Prophet taught in 1843, when he made the following statement:

It is one thing *to see the* **Kingdom of God**, and *another thing to* **Enter Into It**. We must have ***a change of heart*** *to see* **The Kingdom of God**, and *subscribe [to] the* **Articles** *of* **Adoption** *to* **Enter Therein**. (*TPJS* 328)

According to what the Prophet said above, before a man can become a member of **The Kingdom of God**, or **The Council of Fifty**, he must first "**Subscribe to the Articles of Adoption**" — and of necessity they would be Adopted to the Prophet Joseph Smith — for according to Revelation, he was to be the "Father of Fathers", and the "Patriarch of Patriarchs" in this last **Dispensation**. Consider the Following:

And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers [together with the Prophet's Plural Families], let it be built unto my name, and let my name be named upon it, and *let my servant Joseph and his house have place therein, from generation to generation*. For this anointing have I put upon his head, *that his blessing shall also be put upon the head of his posterity after him.* And as I said unto **Abraham** concerning the **Kindreds** of the **Earth, even so I say unto my servant Joseph: In Thee and in Thy Seed Shall The Kindred Of The Earth Be Blessed**. Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, forever and ever, saith the Lord. And let the name of that house be called Nauvoo House (D&C 124:56–59)

We see from the above that the Prophet received the Same Blessing as Abraham. This blessing was sealed upon the head of Joseph at the time that Noah, or Elias appeared to him in the Kirtland Temple:

After this, Elias appeared, and committed **The Dispensation of the Gospel of Abraham** [i.e. The "Gospel of the Father" or the Doctrine Pertaining to The Church of the Firstborn], saying that **In Us** [i.e. Joseph Smith and Oliver Cowdery — Oliver lost his place to Hyrum (D&C 124:95)] **And Our Seed All Generations After Us Should Be Blessed**. (D&C 110:12)

Again, in the above passage from Section 124, it states:

And as I said unto **Abraham** concerning the **Kindreds** of the **Earth, even so I say unto my servant Joseph: In Thee and in Thy Seed Shall The Kindred Of The Earth Be Blessed**. (D&C 124:58)

In the Book of Abraham it tells more about the blessing which Abraham received from God:

MY NAME IS JEHOVAH, and I know the end from the beginning; therefore my hand shall be over thee. And *I will make of thee* **A GREAT NATION**, and *I will bless thee above measure,* and make thy name great among all nations, and *thou shalt be a blessing unto thy seed after thee,* **THAT IN THEIR HANDS THEY SHALL BEAR THIS MINISTRY AND PRIESTHOOD UNTO ALL NATIONS**; And I will bless them through thy name; *for as many as receive this Gospel* **SHALL BE CALLED AFTER THY NAME**, and shall be **ACCOUNTED THY SEED**, *and shall rise up and bless thee, as* **THEIR FATHER**; And I will bless them that bless thee, and curse them that curse thee; and *in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood)*, for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (Abraham 2:8–11)

Through the Covenant which Jehovah made with Abraham, he became the "Father of the Faithful", which is to say that he became a "Father" to all those who received the Gospel through his ministry, or that of his descendants — in other words, Converts would be "Adopted" into the Family of Abraham, and they would be "accounted as his seed" and they would "rise up and bless Abraham as their Father".

As we have already seen, the Prophet Joseph Smith was given "the Blessing of Abraham", and as it is stated above, one of the blessings of Abraham, was that he Abraham would be "The Father of the Faithful" — and just so the Prophet became the Father of Fathers, and "THE FATHER OF THE FAITHFUL IN THIS DISPENSATION" — and hence the Prophet's 1843 statement:

It is one thing *to see the* **KINGDOM OF GOD**, and *another thing to* **ENTER INTO IT**. We must have ***a change of heart*** *to see* **THE KINGDOM OF GOD**, and *subscribe [to] the* **ARTICLES** *of* **ADOPTION** *to* **ENTER THEREIN**. (*TPJS* 328)

In keeping with this the Prophet Joseph Smith required that those members of the **COUNCIL OF FIFTY** *who were in the Priesthood*, be **ADOPTED** to him *as "**SONS**"* in the New and Everlasting Covenant of Adoption. Hence the members of the Council of Fifty were understood to be the **EPHRAIMITE SONS OF THE PROPHET JOSEPH SMITH** — and as such they were dubbed by the Prophet as "**THE FIFTY PRINCES OF THE KINGDOM**". Bishop George Miller refers to this on several occasions in his correspondence with the *Northern Islander:*

Towards the opening of spring . . . we held a council in regard to future operations. The result of our deliberations was that a memorial should be sent to Joseph and the authorities in Nauvoo expressive of our views, and I was delegated to be the bearer. A few days after . . . upon my arrival at Nauvoo [I] presented the documents to Joseph Smith and Hyrum Smith, whom I found together in consultation. After a hasty perusal, Joseph said to me, "Brother Miller, I perceive that the Spirit of God is in the pineries as well as here, and we will call together some of our wise men, and proceed to SET UP **THE KINGDOM OF GOD** *by organizing some of its* **OFFICERS**." And from day to day he called some of the brethren about him, **ORGANIZING THEM AS PRINCES IN THE KINGDOM OF GOD**, *until up to the number of* **FIFTY-THREE** *were thus called.* (*George Miller Correspondence*, 27 June 1855; *Del Tal Palo Tal Astilla*, by Dr. H. W. Mills, *Annual Publications, Historical Society of Southern California*, 1917; See future issue of *Doctrine of the Priesthood*)

According to the dictionary, a "**PRINCE**" is a son of the "**KING**". Hence according to the above, the "**FIFTY**" were *the adopted sons of Joseph Smith* — while at one and the same time, *the Prophet himself was the* "**KING**" — THE PRESIDING **PRIEST** AND **KING** OVER THE **KINGDOM OF GOD** — "THE RESTORED **HOUSE OF ISRAEL**" — hence a "COUNCIL OF FIFTY **PRINCES** IN THE KINGDOM OF GOD". That this is according to the Prophet's teachings and doings at Nauvoo is affirmed by Juanita Brooks, who wrote the following footnote, when she prepared the diaries of Hosea Stout for publication:

The "**LAW OF ADOPTION**" grew out of the concept of "kingdoms, principalities, and powers" in the "Celestial Worlds." Joseph Smith **HAD SEALED TO HIMSELF** *a number of* **HIS MOST FAITHFUL FOLLOWERS**, *among them* **THE FIRST MEMBERS OF THE COUNCIL OF FIFTY**, *to help to establish* **THE KINGDOM OF GOD** upon this earth and to SHARE HIS EXALTATION HEREAFTER. (*On the Mormon Frontier: The Diary of Hosea Stout, 1844–1889*, Vol 1: <Tuesday, 14 July 1846> 178, footnote 50)

The following are two other statements written by Bishop George Miller regarding the "Council of Fifty" and the "Princes of the Kingdom":

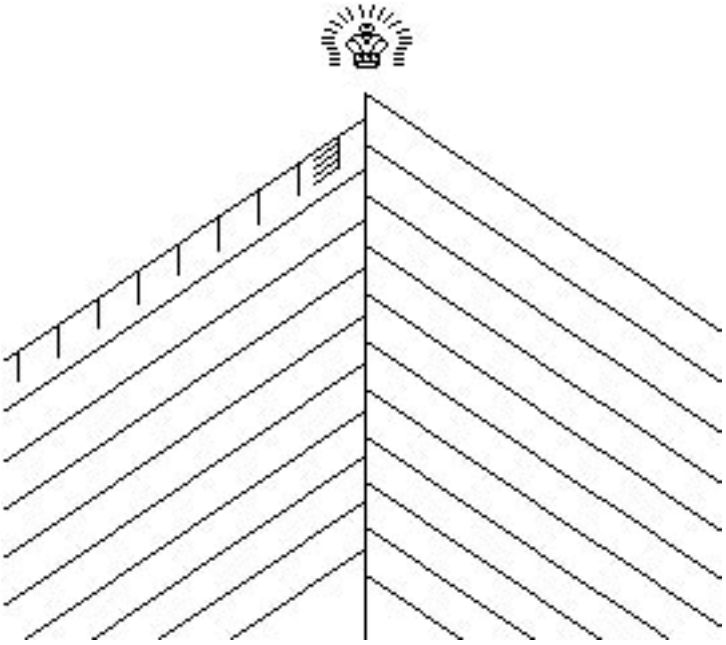
DEAR BROTHER: — In my last I expected to have finished up my narrative to the time of Joseph's death, but the limits I had prescribed myself for writing would not permit.

Upon my arrival at the pineries, we set about arranging our lumbering operations so as to leave a man in charge to carry on the work, while Wight

and myself should go to Nauvoo, as before agreed upon by the **COUNCIL (OF FIFTY PRINCES OF THE KINGDOM)**. (*George Miller Correspondence*, 28 June 1855; *Del Tal Palo Tal Astilla*, by Dr. H. W. Mills, *Annual Publications, Historical Society of Southern California*, 1917; See future issue of *Doctrine of the Priesthood*)

Part of the teams we sent down to Missouri, having stayed longer than I anticipated, and Brigham having sent an express to me to meet them in council at Winter Quarters, and bring James Emmett with me (as he had also in Joseph's lifetime been organized into the **COUNCIL OF FIFTY PRINCES OF THE KINGDOM**), and not {to} fail in coming, as important matters were to be taken {up} in said Council for their consideration and action. (*George Miller Correspondence*, 1 July, 1855; See future issue of *Doctrine of the Priesthood*)

On the 15th of January 1847, Apostle Orson Hyde published the following diagram and article in the *Millennial Star*:



What follows is the article which Orson Hyde wrote beneath the diagram:

The above diagram shows the order and unity of the **Kingdom of God**. The **Eternal Father** *sits at the head,* crowned **King** of **kings** and **Lord** of **lords**. Wherever the other lines meet, there sits a **King** and a **Priest** *unto* **God,** bearing *rule, authority, and dominion under* **The Father [i.e. The Ancient of Days]**. **He is one with the Father**, *because his kingdom is joined to his Father's* and becomes part of it.

The most eminent and distinguished prophets who have laid down their lives for their testimony (Jesus among the rest), will be crowned at the head of the largest kingdoms *under* **The Father**, and will be **One** with **Christ as Christ is One with his Father**; for their **kingdoms** *are all joined together,* and such as do the will of the Father, the same are his mothers, sisters, and brothers. *He that has been faithful over a few things, will be made ruler over many things;* he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man *will be given* **a kingdom** *and* **a dominion**, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, an infinite variety to suit all grades of merit and ability. The chosen vessels unto God are the **Kings** and **Priests** that are *placed at the head of these* **kingdoms**. These *have received* their washings and anointings in the **Temple of God** on this earth; they have been chosen, *ordained, and anointed* **Kings** and **Priests**, to reign as such in the resurrection of the just. Such as have not received the **Fulness of the Priesthood**, (for the **Fulness of the Priesthood** *includes the authority of both* **King** *and* **Priest** [*together with the* **Sealing Keys of Elijah**]) and have not been *anointed and ordained* in the **Temple of the Most High**, may obtain salvation in the celestial kingdom, *but not a celestial crown.* Many are called to enjoy a celestial glory, yet few are chosen to wear *a celestial crown,* or rather, to be **Rulers** *in the* **Celestial Kingdom**.

While *this portion of eternity that we now live in,* called time, continues, and while the other portions of eternity that we may hereafter dwell in, continue, *those lines in the foregoing diagram, representing* **kingdoms**, *will continue to extend* and be lengthened out; and thus, the increase of our kingdoms will increase the **Kingdom of our God**, *even as* **Daniel** *hath said:* "of the increase of his kingdom and government there shall be no end." All these kingdoms are one kingdom, and there is a King over kings, and a Lord over lords. There are Lords many, and Gods many, for **they are called Gods to whom the word of God comes** [i.e. Prophets receive the word of God], and *the word of God* comes to all these **kings and priests.** But

to our branch of the kingdom there is but one God, to whom we all owe the most perfect submission and loyalty; yet our God is just as subject to still higher intelligences, as we should be to him.

. . . These **KINGDOMS**, which are **ONE KINGDOM**, are designed to extend till they not only embrace this world, but every other planet that rolls in the blue vault of heaven. Thus will all things **BE GATHERED IN ONE** *during the* **DISPENSATION OF THE FULNESS OF TIMES**, and the Saints will not only possess the earth, but all things else, for, says Paul, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's" (Orson Hyde, "A Diagram of **THE KINGDOM OF GOD**." (*Millennial Star* 9:23–24)

In essence, the FIFTY constituted a **COUNCIL OF FIFTY PATRIARCHS, PRIESTS** *and* **KINGS** who Presided *under the Prophet over all* **ISRAEL**, in accordance with their birthright in the Household of Faith.

THE COUNCIL OF FIFTY

Once again, the first preliminary meeting of the Council of Fifty was held on Sunday the 10th of March 1844, and the Speech which the Prophet gave on that day, reveals both *what was on his mind that day,* and *the essence of the* **COUNCIL OF FIFTY**:

A Discourse delivered by the Prophet Joseph Smith, at the stand by the Temple in Nauvoo Illinois, on Sunday morning, March 10, 1844.

The following is a new amalgamation, composed by Fred C. Collier from six separate accounts, which were reported by Wilford Woodruff, James Burgess, Franklin D. Richards, Willard Richards, Thomas Bullock and John Solomon Fullmer. These separate accounts have all been published in The Words of Joseph Smith 327–336.

Frost in the night, [a] most beautiful day. A large assembly of the Saints met [in the morning] at the stand by the Temple and were addressed by Joseph the Priest and [his brother] Hyrum. [The Prophet] spoke upon one of the most important and interesting subjects ever presented to the Saints, and the principles presented were of the greatest importance to be understood. [He] spoke concerning the Work and Calling, Spirit and Powers of Elias, Elijah and Messiah, clearly defining the offices of the three personages [and] showing the difference between [them]. The following is a synopsis of the discourse.

Editor's Note: It is significant that the first preliminary meeting for the organization of the Council of Fifty was held on the same day that the Prophet gave this speech — indeed, there is more than a little pertaining to the Council of Fifty and its Kingdom to be found in the pages that follow.

* * * * * *

The Sealing Power of the Kingdom — Endowments of the Fulness of the Priesthood — Ordinances Belonging To The Kingdom of God

Now for Elijah — The Spirit, Power and Calling of Elijah is that ye have *Power to hold the Keys of the Revelations, Ordinances, Oracles, Powers* and **Endowments of the Fulness of the Melchizedek Priesthood** and of ***The Kingdom of God*** *on the Earth,* and *to Receive, Obtain and* ***Perform*** *all the Ordinances* **Belonging to The Kingdom of God**. The Spirit of Elijah is that degree of **Power** which holds **The Sealing Power of the Kingdom** [**of God**], *to* ***Seal*** *the hearts of the* ***fathers*** *unto the* ***children*** and *the hearts of the* ***children*** *unto the* ***fathers,*** even those [fathers] *who are in Heaven.* Malachi says, I will send Elijah before the great and dreadful day of the Lord come, and He shall turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest I come and smite the Earth with a curse (Malachi 4:5–6).

Vicarious Work For The Dead — The Keys of the Kingdom of Jehovah —

Now what I am after is the Knowledge of God and I take my own course to obtain it. What are we to understand by this in the last days? In the days of Noah, God destroyed the world by a flood (Gen. chapt. 8) and *He* promised to destroy it by fire in the last days (Malachi 4:1). But before it took place, Elijah should first come and turn the hearts of the fathers to the children and etc. Now comes the point, what is this **Office** and **Work** of Elijah? It is one of the greatest and most important subjects that God has revealed! *He should send Elijah to* ***Seal*** *the* ***Children*** *to the* ***Fathers*** *and the* ***Fathers*** *to the* ***Children***. Now was this merely confined to the living, to settle difficulties with families on Earth? By no means, it was a far greater work. The Spirit of Elijah is the Sealing Power to Seal the hearts of the fathers to the children and the children to the parents, not only on Earth *but [also] in Heaven* — both the living and the dead to each other. The [ordinance of] baptism for the dead and the [other Temple] Ordinances are to be administered by us for them. Elijah what would you do if you were here — would you confine your work to the living alone? No! I would refer you to the scriptures where the subject is manifest, for Paul says: God having provided some better thing for us, that they without us could not be made perfect (Heb. 11:40) nor can the Saints of the last days be made perfect without them — neither the fathers without the children nor the children without the fathers. I wish you to understand this subject for it is important and if you will receive it, this is the Spirit of Elijah, that we redeem our dead and connect

ourselves with our fathers which are in Heaven and Seal up our dead to come forth in the first resurrection. Here we want the Power of Elijah, to Seal those who dwell on Earth to those which dwell in Heaven. This is the Power of Elijah and **The Keys of the Kingdom of Jehovah**. [i.e. The **Family Kingdom** *of* **God the Father**]

Power to Seal on Earth and in Heaven — Sufficient to Make Our Calling and Election Sure —

Let us suppose a case — suppose the great God who dwells in Heaven, should reveal Himself to Father Cutler here by the opening of the heavens and tell him, I offer up a decree that whatsoever you Seal on Earth with your decree, I will Seal it in Heaven. You have Power then, can it be taken off? No! *Then what you Seal on Earth by the* ***Keys*** *of* ***Elijah*** *is* ***Sealed in Heaven***. This is the Power of Elijah, and this is the difference between the Spirit and Power of Elias and Elijah, for while the Spirit of Elias is a forerunner, *The Power of Elijah is Sufficient to* **Make our Calling and Election Sure**, and the same doctrine where we are exhorted to [leave the principles of the doctrine of Christ, and] go on **Unto Perfection**; not laying again the foundation of repentance from dead works, [and of faith toward God, of the doctrine of baptisms, and] of laying on of hands, [and of] resurrection of the dead, [and of eternal judgement] (Heb. 6:1–2).

We cannot be [made] perfect without the fathers, neither can [our] father[s] be made perfect without us — we must have revelations then [from our fathers who are dead] and we can see that the doctrine of revelation as far transcends the doctrine of no revelation, as knowledge is above ignorance — for one truth revealed from Heaven is worth all the Sectarian Notions in existence.

— The Doctrine of Election —

This Spirit of Elijah was manifest in the days of the Apostles in delivering certain ones to the buffetings of Satan that they may be saved in the day of the Lord Jesus. They were Sealed by the Spirit of Elijah unto the Damnation of Hell until the day of the Lord or [the] revelation of Jesus Christ (Matt. 23:33–35). We now come to **The Doctrine of Election** that the world have talked so much about. A great deal is said about it, one way or another, but they do not [understand] it. [It is] the doctrine that the Presbyterians and Methodists have quarreled so much about: once in grace, always in grace, or falling away from grace. I will say a word about [it, for] they are both wrong. *The Truth* takes a road between them both, for

while the Presbyterian says once in grace, always in grace [and] you cannot fall, the Methodist says, you can have grace today, fall from it tomorrow, next day be renewed [and] have grace again and so [forth]. There is some truth in both of these statements, but the Doctrine of the Scriptures and ***The Spirit of Elijah*** would *take a road between them* and show them both false. Paul says in the 6th Chapter of Hebrews, that if a man has received the good word of God and tasted of the Powers of the world to come — after arriving at a certain knowledge — if they shall then fall away, it is impossible to renew them again. Well Paul, the Presbyterian says once in grace, always in grace, I say it is not so. The Methodist says once in grace [you] can fall from grace and be renewed again. I, Paul, say it is impossible, seeing that they crucify to themselves the Son of God afresh and put him to an open shame (Hebrews 6:4–6). So there is a possibility of falling away [in certain cases wherein] you could not be renewed again and the Power of Elijah cannot seal against this sin, for this is *a reserve made in the* Seals and Power of the Priesthood. I will make every doctrine plain that I present and it shall stand upon a firm basis and I am at the defiance of the world, for I will take shelter under the broad cover of the wings of the work in which I am engaged. It matters not to me if all hell boils over, I regard it only as I would the crackling of thorns under a pot.

The Holy Spirit of Promise
— Make Your Calling and Election Sure —

This Power of Elijah is to that of Elias what in the architecture of the Temple of God, *those who* ***seal*** *or* ***cement*** *the stone* ***to their places*** are to those who cut or hew the stones, the one preparing the way for the other to accomplish the work. By this *we are* **Sealed with the Holy Spirit of Promise** (D & C 124:124; 132:7, 18 – 20) that is [the Sealing Power of] Elijah. To obtain this Sealing is to **Make our Calling and Election Sure** (2 Peter 1:10) which we ought to give all diligence to accomplish. [I admonish all the Saints to] **Make your Calling and Election Sure**. Go on from grace to grace (John 1:16) *until you obtain a Promise from God* for yourselves that you shall have **Eternal Life** (D & C 131:5). [The scriptures teach that] *This is Eternal Life to Know God* and His son Jesus Christ (John 17:3). It is to be Sealed up unto Eternal Life, [to dwell in the presence of God forever] and [to] obtain a promise for our posterity [after us]. Whatever you shall Bind on Earth shall be Bound in Heaven. *This is the Power of Elijah,* ***to Seal or Bind*** or Turn the hearts of the fathers to their children [and to be] **Sealed [up unto Eternal Life]** against all sin but the Sin of Shedding Innocent Blood and the Sin against the Holy Ghost (D & C 132:19, 26–27).

The Prophet spoke on numerous occasions about the **KINGDOM OF GOD** as Prophesied in the 2nd and 7th chapter of Daniel — what follows are a few of these:

On Sunday, March 21st, 1841, the Prophet said the following:

> And I prophecy that the day will come when you will say Oh that we had given heed . . . ***the people will not hearken nor hear***. And bondage, Death and Destruction are close at our heels. **THE KINGDOM** will not be broken up but ~~Judgments awaits man~~ *we shall be scattered and driven,* ***gathered again & then dispersed***, *reestablished & driven abroad* ***and so on***, **UNTIL THE ANCIENT OF DAYS** *shall Sit,* and **THE KINGDOM** *and Power thereof shall . . . be given to the Saints* and they shall . . . possess [**THE KINGDOM**]. . . *forever and ever,* which may God hasten for Christ's sake. Amen. (*The Words of Joseph Smith* 67)

In this statement the Prophet equates *'the Family Council'* to which he referred in his earlier statement, with "**THE KINGDOM**", and then he speaks of the Persecutions and Drivings and Scatterings which the Saints would continue to experience until that time when **THE ANCIENT OF DAYS SITS**, at which time **THE KINGDOM** *and Power thereof shall . . . be given to the Saints* and they shall . . . possess [**THE KINGDOM**]. . . *forever and ever*". This is an allusion to verse 21 and 22 of the Prophecy wherein it states that the "**HORN MADE WAR WITH THE SAINTS, AND PREVAILED AGAINST THEM; UNTIL** THE ANCIENT OF DAYS *sits*, and *judgment was [then] given to the saints of the Most High;* and the *time came that the* **SAINTS POSSESSED THE KINGDOM**.

On the 3rd of July 1842, which was only 3 months after the May 4th and 5th meetings, the Prophet spoke again about the Kingdom of Daniel. On this occasion he equated it directly with **THE KINGDOM OF GOD**. Consider the following account which was recorded by Apostle Wilford Woodruff:

> Sunday was an interesting day about six thousand persons assembled at the place of meeting in Nauvoo & was addressed by Joseph the Seer much to our edification. He read the 7th ch[apter] of Daniel *& explained about* **THE KINGDOM OF GOD** [being] set up *in the last days* & said many things which were truly edifying. (*The Words of Joseph Smith* 126)

On July 9th, 1842, *The Wasp* published the following account of this same speech:

> Joseph Smith delivered one of his *interesting and sublime discourses.* The congregation, which listened with ***almost breathless attention***, was very

large, numbering probably 8 or 10,000. The subject matter was drawn from *the prophecies of Daniel* which foretold that **the God of heaven** [(Dan 2:44) i.e. The Ancient of Days] would Set Up a Kingdom in the Last Days**, &c**. It was so satisfactorily done, that it was a pity that the world of great men, sectarians and all, could not have been present, to take a few lessons of common sense from Jo's mouth, (as Bennett of the [New York] Herald would say) that they might come to understanding and save themselves, as well as talk about saving the heathen. (*The Words of Joseph Smith* 125–126)

Finally on the 12th of May 1844, the Prophet delivered one of his most comprehensive speeches on the Prophecy on Daniel:

. . . . . my ~~apostate~~ enemies say that I have been a true prophet — & I had rather be a fallen true prophet, than a false prophet; when a man goes about prophesying and commands men to obey his teachings, he must be either a true or false prophet; *false prophets always arise to oppose the true prophets,* and they will prophesy so very near the truth that they will deceive almost the very chosen ones . . . — In relation to the **Kingdom of God** — ***the devil always sets up his Kingdom*** *at the very same time in opposition to God* — every man who has a calling to minister to the Inhabitants of the world, *was ordained to that very purpose* ***in the Grand Council of Heaven*** *before this world was* — I suppose that *I was ordained to this very* ***office*** *in that* ***Grand Council*** — it is the testimony that I want, that I am God's servant, and this people his people — the Ancient Prophets declared [that] in the last days **the God of Heaven** [i.e. The Ancient of Days] **Shall Set Up a Kingdom** *which should never be destroyed, nor, left to other People* (Daniel 2:44; 7:14, 22, 27); & *the very time that was calculated on;* ***this people was struggling to bring it out*** — he that arms himself with Gun, sword, or Pistol except in the defense of **Truth**, will some time be sorry for it — I never carry any ~~thing~~ weapon with me bigger than my **Pen Knife** — when I was dragged before the Cannon and muskets in Missouri, *I was unarmed.* God will always protect me *until my mission is fulfilled.* **I calculate to be One of the Instruments of Setting Up the Kingdom of Daniel**" (Daniel 2:44; 7:14, 22, 27) *by the word of the Lord,* and *I intend to Lay a Foundation* ***that will Revolutionize the Whole World*** — I once offered my life to the Missouri Mob as a sacrifice for my people — and here I am — **It Will Not Be By Sword or Gun** *that this* ***Kingdom*** *will roll on* — ***the power of truth is such that*** — *all nations will be under the necessity of* ***obeying the Gospel****[.]* The prediction is that army will be against army — it may be that *the Saints will have to beat their Ploughs into Swords.* **It Will Not Do For Men To Sit Down** *and see their* **Women & Children Destroyed** [*while*] **Patiently** [looking on.] (*The Words of Joseph Smith* 367)

In the above speech the Prophet refers to his enemies and detractors and then affirms his *foreordained calling* in the Grand Council of

Heaven, before this world was. He then states that: "the Ancient Prophets declared [that] in the last days ***the God of Heaven*** *shall set up a* **KINGDOM** *which should never be destroyed, nor, left to other People"* (Daniel 2:44; 7:14, 22, 27). In continuing he boldly affirms that he "**CALCULATE**[S] **TO BE ONE OF THE INSTRUMENTS OF SETTING UP THE KINGDOM OF DANIEL**" (Daniel 2:44; 7:14, 22, 27) and that he will do it *"by the word [and will] of the Lord"*. In continuing he states that he *"intend[s] to Lay a Foundation that will* ***Revolutionize*** *the Whole World"*. In saying this most obviously he does not speak of a Kingdom that would be established by Revolution or the Blood of the "Sword" — quite to the Contrary, he refers to a doctrine that was revealed to him *personally* by Revelation from God — a DOCTRINE OF LOVE AND CELESTIAL UNION, which would become *the veritable hub* of the **MILLENNIAL KINGDOM** *and* **GOVERNMENT** *of* **CHRIST**. As he said: *"I intend to Lay a Foundation that will Revolutionize the Whole World"*. After saying this he then affirms that *this Kingdom* "**WILL NOT BE** [**ESTABLISHED**] **BY** [**THE**] **SWORD OR GUN**" and that *"this Kingdom will roll on"* as the rolling stone which is prophesied in Daniel. Then he affirms that, "**THE POWER OF TRUTH IS SUCH THAT** — *all nations will be under the necessity of obeying the Gospel"*. Again speaking of violence and bloodshed he affirmed that *"he that arms himself with Gun, Sword, or Pistol except in the Defense of* **TRUTH**, *will some time be sorry for it"*. Finally he predicts that in the end: "army will be [arrayed] against army" and that "it may be that *the Saints will have to beat their Ploughs into Swords"*, because as he said: "**IT WILL NOT DO FOR MEN TO SIT DOWN** *and see their* **WOMEN & CHILDREN DESTROYED** [*while*] **PATIENTLY** [looking on.]"

No doubt the Prophet said this in view of what the Saints had already experienced in Missouri — and in fact as it turned out, in the end they experienced the same thing again from the state of Illinois. Indeed, we do well to remember that when the Prophet was en route for Carthage, to give himself up, he was intercepted by Illinois state military officers, who were acting under orders from Governor Ford. They requested that the Prophet return with them to Nauvoo, and muster the Nauvoo Legion, and order them to give up all state arms, which included five Cannons. To this the Prophet agreed — and so he did, whereupon he returned to Carthage where a few days later he was murdered by a Masonic Mob.

Indeed, in the end an armed mob composed of three hundred men with painted faces, commenced driving Mormons from their

homes on the outskirts of Nauvoo, and this too in the winter. This mob succeeded in burning the homes of two hundred families — at which time they were forced to flee into Nauvoo for shelter. Not long after this, the mob commenced firing the same five cannons *(which had formerly been in the possession of the Nauvoo Legion)* into the city of Nauvoo. One of these cannon balls came blasting through walls of the home of one Mormon family, and took off the head of a nine year old boy who was standing inside.

The Council of Fifty and Theocracy

We need to remember that **The Council of Fifty** was a lot more than a mere political order. At its nucleus was a **Celestial Family Kingdom** — and the whole of this **Kingdom** was brought together through *the Sacred Covenants of the Temple*, wherein Out of Love *and* Respect *for Those To Whom They Were Sealed*, they Covenanted *to Live Out Their Lives* Under the **Theocratic Law** of the **Celestial Kingdom**. In substance, through these Temple Covenants, they had agreed to live under the Theocratic Government *of the* Highest Order *and* Fulness *of the* Patriarchal Priesthood — which Government the Prophet described as "**A Perfect Law of** [**Celestial**] **Theocracy**" (*TPJS* 322; *HC* Vol 4:492–493). At the head of this **Theocratic Family Kingdom** was the Prophet Joseph Smith, who stood as the Presiding Prophet, Priest and King, and who as **Birthright Heir**, holding *"**The Right of the Firstborn**"* stood *in the* **Place** *of* **God**, *to give* **Laws to the people.** That this was so was clearly stated by the Prophet on the 27 August 1843:

> What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding **The Fulness of the Melchizedek Priesthood** are ***Kings*** and ***Priests*** of the Most High God, holding *The* ***Keys of [the Sealing] Power and Blessings.*** *In fact, that Priesthood is* ***A Perfect Law of [Celestial] Theocracy***, and ***stands as God*** [i.e. in the Place of God] *to give laws to the people,* administering [in the blessings of] Endless Lives to the [worthy] sons and daughters of Adam. (*TPJS* 322)

The Prophet spoke of this Theocratic Priesthood Office once again at the April 8th, 1844 General Conference of the Church:

> God made Aaron to be the mouthpiece for the children of Israel, [and he made Moses ***to stand as God*** to Pharaoh and all the House of Israel (Ex

4:16; 7:1)] and He will make me /**TO**/ **BE GOD TO YOU IN HIS STEAD**, and *the Elders to be mouth for me; and if you don't like it,* ***you must lump it.*** (*TPJS* 363)

President Brigham Young also referred to this Priesthoood Office and of the Theocratic Government thereof:

Joseph said to us, *"****I am a god to you.****"* (*TPJS* 363, 322) This was true and upon the same principles ***I am a God to this people*** & *so is any man* ***who is*** *appointed to* **LEAD ISRAEL** *or* ***the Kingdom of God*** — *If the people* **REJECT HIM**, *they* **REJECT** *the* **ONE WHO SENT HIM** [i.e. **GOD THE FATHER**]. (*The Office Journal of President Brigham Young 1858–1863 Book D,* Appendix A <27 Jan 1860> 406–407)

Once again, at the head of the **KINGDOM OF GOD** *or* **COUNCIL OF FIFTY** was the *Presiding* ***Prophet, Priest*** *and* ***King,*** *and as* ***Birthright Heir*** *of* ***Father Adam,*** *holding "****The Right of the Firstborn****"* — this individual would **STAND IN THE PLACE OF GOD** to the people — and he would be that one man who Presided over the SEALING KEYS OF ELIJAH — hence he would be "**THE ONE ANOINTED AND APPOINTED**" who is referred to in verse 7 of Section 132.

The ***Office*** *of* **THE ONE ANOINTED AND APPOINTED** is not a three man office, as is the case with the First Presidency of the Church, but rather a one man office — as in the case of **THE PRESIDING PATRIARCH OVER ALL ISRAEL**, who both *holds and presides* in the *Sealing Keys of Elijah,* to bless the worthy sons and daughters of Father Adam and Mother Eve. This is what is referred to in the 1st chapter of the Book of Abraham:

I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same . . . desiring . . . to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became ***a rightful heir, a High Priest, holding the right belonging to the fathers***. It was conferred upon me *from the fathers;* ***it came down from the fathers****, from the beginning of time,* yea, even from the beginning, or *before the foundation of the earth, down to the present time,* even **THE RIGHT OF THE FIRSTBORN**, ***or*** **THE** [**RIGHT OF THE**] **FIRST MAN**, *who is* ***Adam***, or [**THE**] **FIRST FATHER**, *through the fathers unto me.* I sought for mine appointment unto the Priesthood *according to the appointment of God* [i.e. Adam-God] *unto the fathers* ***concerning the seed.*** (Abraham 1:2–4)

According to what is stated in this passage, FATHER ADAM IS THE "**FIRSTBORN**", and "**THE RIGHT OF THE FIRSTBORN**" is the **RIGHT** which Father Adam gives to his **BIRTHRIGHT HEIRS** to stand *in his place*.

That this interpretation is in keeping with the Prophet's teachings, is demonstrated further by what the Prophet had written in 1835, in his *"Grammar and Alphabet of the Egyptian Language"*:

"Zub Zool Oan: *The first born, or the first man or father of fathers"*
Phah eh: The first man, or Adam, coming from Adam — Keys or right over Patriarchal right by appointment.
"Kiah broam: First reckoned in chronology — Coming down from the beginning First born right or blessings"
Ba eth Ka: Adam or the first man, or first king
"Ba eth kee: The next from Adam, one ordained under him, a patriarch or *the right of* the first born"
"Ba eth Ki: The Third patriarch: or *right of* the first born"
"Ba eth Ko: The fourth patriarch from Adam, the *right* of first born" (Joseph Smith's Grammar & Alphabet of the Egyptian Language, *Doctrine of the Priesthood*, Vol 5: <Oct 1988> 2, 3, 7, 12, 17, 16, 15)

Bearing in mind that "the Right of the Firstborn" is the right to stand in the place of Father Adam, we need to remember that according to the teachings of the Prophet Joseph Smith and President Young, **Adam is God the Father** (In support of this see "The Trinity and the Holy Spirits, the Doctrine as Joseph Taught it", published in *Doctrine of the Priesthood* Vol 5: <1 April 1988, SLC, Ut.> 20–36; see also *President Brigham Young's Doctrine on Deity, or Adam-God — Volume I an Organized Collection of His Own Statements* <Collier 1999, SLC, Utah > 495 pages; See also: *New Light on the Ancient Hebrew/Christian Doctrine on Deity — Part 1", published in: Doctrine of the Priesthood* Vol 8: <Collier, SLC, Ut, Jan 1991> 94 pages). Hence Father Adam's Birthright Heirs, who hold the "Right of the Firstborn", or those who stand "in the Shoes" of the Birthright Heir — these individuals stand in the place of God the Father, as the Presiding Patriarch, Priest and King over the family of Adam, and over all the Covenant Race.

This Priesthood Office of "**The Right of the Firstborn**" is what President Jedehiah M. Grant spoke of when he made the following statement:

There Can Only Be **One Adam**, and **That Is The Ruling Power** — that man who holds **The Keys Of The Kingdom of God on Earth** — that man is **the Adam** *of the earth*, he is **God's Mouthpiece**, *his presiding officer,* and *the only man who has the legal right to preside*, and to turn **The Key Of Power**, *the key of* ***life*** *and* ***death***, and hold forth the ***sceptre*** of

righteousness to the nations. (*Mormon Thunder — A Documentary History of Jedediah Morgan Grant* 174)

In the above statement, Grant speaks of the "**ONE ADAM**", who is the "**RULING POWER**", "WHO HOLDS the **KEYS OF THE KINGDOM OF GOD ON EARTH**". In continuing he states that this ONE MAN is the "**THE ADAM OF THE EARTH**", who is "**GODS MOUTHPIECE, AND HIS PRESIDING OFFICER**". Most obviously this "**ONE ADAM**" who IS "**THE RULING POWER**", who is "**GOD'S MOUTHPIECE**" on earth, is the **BIRTHRIGHT HEIR OF FATHER ADAM**, or the one who stands in his "shoes", and he is the one who holds "**THE RIGHT OF THE FIRSTBORN**". Not only so but he is also that one individual who holds the office of "**THE ONE ANOINTED AND APPOINTED**", which is the **PRESIDING OFFICE** *in the* **SEALING KEYS** of **THE FULNESS OF THE PATRIARCHAL PRIESTHOOD**. It is just as it is stated in the Prophet's 1843 revelation on Plural Marriage:

> And verily I say unto you, that *the conditions of this law are these*: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and *sealed by the Holy Spirit of promise,* of **HIM WHO IS ANOINTED**, both as well for time and for all eternity, and that too most holy, by revelation and commandment *through the medium of mine anointed,* whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and THERE IS NEVER BUT **ONE ON THE EARTH AT A TIME** [I.E. THE PRESIDING PATRIARCH, PRIEST, AND KING WHO PRESIDES OVER **THE KINGDOM OF GOD**, *or* **THE ORDER OF THE ANCIENT OF DAYS**] ON WHOM THIS **POWER AND THE KEYS OF THIS PRIESTHOOD ARE CONFERRED**), are of no efficacy, virtue, or force in and after the resurrection from the dead; *for all contracts that are not made unto this end have an end when men are dead.* **BEHOLD, MINE HOUSE IS A HOUSE OF ORDER**, saith the Lord God, and **NOT A HOUSE OF CONFUSION**. (D&C 132: <12 July 1843> 7–8)

Actually notwithstanding what is stated above, there is no limit to the number that can be Anointed and Ordained as Patriarchs, Priests and Kings in the Fulness of the Patriarchal Priesthood. However only "**ONE** [**MAN**] **ON THE EARTH AT A TIME**" **PRESIDES** in the "**SEALING KEYS**" of THE FULNESS of this "**PATRIARCHAL AUTHORITY**" (*TPJS 323,* 237). Consequently all other Patriarchs in the "**QUORUM OF THE ANOINTED**" must be in harmony with this "**ONE MAN**" — for he is *the* **BIRTHRIGHT HEIR** *and* **PRESIDING PATRIARCH**, *who holds* "**THE RIGHT OF THE FIRSTBORN**". He is that "**ONE MAN**" on earth at a time "**WHO STANDS AS GOD TO THE PEOPLE**" (*TPJS* 322). And as such he

stands "**in the Place of Father Adam**", as his **Birthright Heir**. It is this **One Presiding Patriarch** that holds the office of "**The One Anointed and Appointed**" — and that "**One** [**man**] **on the Earth at a Time on whom this Power and the Keys of this Priesthood are Conferred**" (D&C 132:7–8).

Let us now consider the matter of Succession. Why would God ever place a *Lesser Order Of Things* **to Preside Over a *Higher Order of Things***. Would God ever place the Aaronic Priesthood to Preside over the Melchizedek Priesthood. Everyone knows the answer to this. **Of Course Not**. Well, but would he place **The Highest Order of the Melchizedek Priesthood** *under the authority of* **The Lesser Order of the Melchizedek Priesthood. Of Course Not**.

And what about the **Church of Christ** and the **Church of the Firstborn**. Well the **Church of The Firstborn** is the Celestial Order of Things — it is that Church which will exist in the Celestial Kingdom. On the other hand, the Church of Christ is a Lessor Order of Things, and it will not exist in the Celestial Kingdom. The Calling of The Church of Christ is to Preach the First Principles of the Gospel, the Gospel of Christ, and those Principles having to do with the Doctrine of Salvation — while the Church of the Firstborn is to Preach "**The Gospel of the Father**" which is the *Celestial Doctrine* which pertains to **Exaltation**.

Bearing this in mind, how could it be possible that the **Celestial Order of Things** *could be dominated by a* **Lesser Order of Things**. Well that is absurd — *Of Course*, **It Could Not Be**. But then, how did things get to be so **Upside Down** as they now are? Well now, that Is Quite a Story, and a long Road through History and Men and Things. But it is all in Prophecy — and a lost of the History is in the book of my teachings for those who wish to read and study about it.

What follows are a few Enlightening and Beautiful Articles and Speeches which were written and given during the Nauvoo Period:

Regarding the Union of the Family
An Article Written by Apostle Parley P. Pratt

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead *(if quickened by the celestial glory)* restores him to life with all his bodily and mental powers and faculties, and consequently

associates him with his ***family***, ***friends***, *and* ***kindred***, as one of the necessary links of the chain which *connects* the great and ***royal family of heaven and earth***, in *one eternal bond* of kindred affection, and assocation.

The ORDER OF GOD'S GOVERNMENT [i.e. the Kingdom of God], both *in time and in eternity, is* ***patriarchal:*** *that is — it is a* ***fatherly government***. Each father who is raised from the dead and made a partaker of the *celestial glory* ***in its fulness***, will hold *lawful* ***jurisdiction*** *over his his own children,* and *over* ***all the families*** *which spring of them* to all generations, forever and ever.

We talk, in this ignorant age, of *children becoming* ***'of age,'*** as it is called; and we consider when they are '***of age***' they are free from the authority of their father. But ***no such rule*** *is known* ***in the celestial law*** and organization, ***either here or hereafter***. By that law *a son is* ***subject*** *to his father* ***forever*** *and* ***ever***, *worlds without end*.

Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him ***till death shall separate***.

But in the *Celestial Order* IT IS NOT SO, for the plainest of all reasons: viz, ***the celestial order*** is *an order of* ***Eternal Life***, it knows no death, and consequently *makes no provision for any.* Therefore *all its covenants and contracts* ***are eternal*** in their duration, and calculated *to* ***bind*** *the several members of* ***a family*** in *one eternal* ***union***. . . . . This being the case, it leads us to the irresistible conclusion, that the love and union of a man and his wife should extend into, and even be more perfect in eternity; or else Paul was very wrong in telling every man *to love his wife* ***even as Christ*** LOVES THE CHURCH.

Having established the fact, or principle of ETERNAL UNION *between a man and his wife,* we will now proceed to establish *the eternal relationship* ***and authority*** on one hand and OBEDIENCE on the other, *that will exist* ***between parents and children***.

To illustrate this principle we have a beautiful and plain precedent — Jesus Christ and his Father *continue to be* ONE in their affection and UNION *since he rose from the dead,* and ***he still yields obedience*** *to the commands* OF HIS FATHER, and has also revealed that *he will continue to do so,* when he has put down death, and all rule, and authority, and power. "Then *shall the Son also* ***be subject to the Father***.

We hear nothing in all this subject about Jesus Christ ever being 'of age', so as to be free from all further obligation to obey his Father; but on the contrary, it is clearly revealed that he will always be subject to him.

Now this same Jesus prayed to his Father, as testified to by the Apostle John — That his disciples, and those who believed on their words, might be ONE, ***even as Christ and his Father are*** ONE. — *Not only one with God and Christ,* but also ONE ***with each other*** *in the same manner,* and in the same sense that they [i.e. the Father and the Son] were ONE.

Now suppose, in fulfillment of this prayer, a man and his children were his disciples; and finally, in the eternal world, they become ONE ***with each***

***other**, in precisely the same sense **that Christ and his Father are** **One**; would not these children be subject to their father **in the same manner** as Christ is Subject **to his Father**? Certainly they would. . . . . .

Having now established the fact that the ***Celestial Order*** is designed not only to give ***Eternal Life**,* but also to establish an **Eternal Order of Family Government**, founded upon the most *pure and holy principles* of Union ***and affection***. We will take a review of the Celestial Family *of man* as it will exist in ***the restoration of all things*** spoken of by the holy prophets.

First. His most gracious and venerable majesty King Adam, with his ***royal consort*** Queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a King and Priest forever after the order of the Son of God. They will then be arrayed in garments white as snow, and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign forever and ever. While *thousands of thousands* stand before him and ***ten thousand times ten thousand*** minister unto him. And if you will receive it, this is **The Order of the Ancient of Days** — *the kingdom* prepared and organized to meet Jesus when he comes.

This venerable ***Patriarch*** and ***Sovereign*** will hold *lawful jurisdiction* over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, and saints of all ages and dispensations, who will all reverence and obey him *as their venerable father* and ***lawful sovereign***.

They will then be organized, each over his own department of the government *according to their **birthright*** and ***office**,* in their families, generations and nations. *Each one will **obey**, and be **obeyed*** according to the connection which he sustains as *a member of the great* Celestial Family.

Thus the gradation will descend in regular degrees from *the throne of the* Ancient of Days *with his innumerable subjects,* down to the least and last saint of the last days, who may be counted worthy of a throne and sceptre . . . .

Such is the order and organization of the ***Celestial Family**,* and such the nature of the Thrones, Principalities and Powers, which are ***the rewards of diligence***.

This kingdom, organized and established upon the earth in its beauty and order will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself. . . . . .

I now wish to say a few words on the subject of matrimony, and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the ***Celestial Family**,* and of the eternal connections and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of *the energy and power of* Eternal Life *and love,* which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from unlawful connections and desires? Or what Saint who has any degree of faith in *the power of the resurrection* and of Eternal Life, can be contented to throw themselves

away by matrimonial connection with sectarians or other worldlings, who are so blind that they can never secure an eternal union by the authority of the holy priesthood which has power to bind on earth that which shall be bound in heaven?

By such a union, or by corrupt, unlawful, and unvirtuous connections and indulgences, *they not only lose their own* CELESTIAL CROWN and throne, *but also* ***plunge their children into ruin*** and ***darkness***, which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world, and the traditions of men.

O my friends — my brethren and sisters, and especially the younger classes of our community! I beseech you in the fear and love of God, and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connections or engagements till you have asked council of the spirit of God in humble prayer before him; *till you know and understand* ***the principles of Eternal Life*** *and* UNION sufficiently *to act wisely* and prudently, and in that way that will eventually secure yourself, and companion, and your children in the great family circle of ***the Celestial Organizatio***n. I would now say to parents that *their own salvation,* as well as ***that of their children***, depends to a certain extent on the *bringing up of their children, and* EDUCATING THEM IN THE TRUTH, that their traditions and early impressions may be correct.

No parent *who continues to neglect this* after they themselves have come to the KNOWLEDGE OF THE TRUTH, *can be saved* in the CELESTIAL KINGDOM. . . . . .

Fathers and mothers, can you realize these facts, and not feel a strong sense of obligation resting upon you in regard to your children? — Can you contemplate THE PRESENT STATE OF THE WORLD and not feel an exceeding desire *to take your family* and flee ***from the confusion of Babel***, and go *where you can be associated* WITH THE CHILDREN OF LIGHT?

Strive then by example and precept, *to teach your children* ***in the light of truth***, and have no more to do with the doctrines, books, creeds, tracts, commentaries, sermons, almanacs, periodicals, romances, meetings and schools, which are calculated to blind their young and tender minds and lead them into error. . . . . .

In regard to matrimony, I suppose some will tell me that "in the RESURRECTION they neither marry nor are given in marriage." That is true, for the best of all reasons — ***because they do it here*** and thus bind on earth that which shall be bound in heaven, and that too by God's own authority, this being *the world of preparation,* and that ***the world of enjoyment***. Therefore there is no need of doing it in that world.

Those who do not understand and attend to the ORDINANCES and AUTHORITY of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the CELESTIAL GLORY *in the world to come,* therefore they must

remain as they are, and never enjoy that sweet Union and Exaltation, which is prepared for the Saints of the Most High.

Thus all are judged *according to the deeds* ***done in the body****;* and that which they sow, they shall also reap. If they choose in this world to follow the wicked lusts and pleasures of the moment, by unlawful connections; or if they choose to be united after the manner of this world, by being joined with a companion *who is not worthy of an Eternal Covenant,* and of the "seal of the living God," why then, the consequence is, that they enjoy the things of this world, and the pleasures and fashions thereof; but death closes the scene, and eternity finds them poor wanderers and outcasts from the commonwealth of ***the Celestial Family****,* and strangers to the ***Covenant of Promise****.* Their *former Covenants* Come To An End with their life, and in that world they can neither marry nor be given in marriage, consequently, they must remain *unassociated in a family capacity,* and therefore have no *kingdom over which to reign,* nor any possible means of increasing their own glory.

There will be weeping, wailing, and gnashing of teeth indeed; for who *can endure* ***Eternal Disappointment****?* Who can endure to be forever Banished *and* Separated *from father, mother, wife, children,* and *every kindred affection* and from *every family tie?*

For none of our relationships will be recognized *by the authorities in that world,* unless secured to us here ***in an Everlasting Covenant*** Which Cannot Be Broken, and *sealed by the constituted authorities* of the living God.

Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; and that he should turn, seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, *lest the whole earth* ***should be smitten*** With a Curse.

And if you will receive it, Elijah the Prophet *has been sent* in these last days to man on the earth, *and has conferred the* ***Keys*** *of the* ***Sealing Power****,* that others might go forth *in his spirit,* ***power****, and* ***priesthood****,* and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand.

But *the* ***keys*** *are on the earth,* and Shall Not be Taken *from it* ***till the Sealing*** is Accomplished.

Therefore, O ye Saints of the Most High! — ***build the Temple*** and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you ***the fulness of mine ordinances*** *pertaining to the Holy Priesthood* and preparation, by which *the living and the dead may be redeemed* ***and associated*** *in the* ***Exalted Principles*** *of* Eternal Life and joy. Amen. P[arley] P. Pratt (*The Prophet* Vol. 1: <1 March 1845> 1–2; *Millennial Star* Vol 5: <May 1845> 189–194)

SPEECHES ON THE LAW OF ADOPTION AND KINGDOM BUILDING

Minutes of a meeting held by the Young and Richards family, in Nauvoo, Illinois, on January 8, 1845. (Reported by Willard Richards)

A meeting of the Young and Richards family convened in the Seventies Hall, this day at 10 a. m. Present: Brigham Young, Willard Richards, Levi Richards, Phineas Richards, Joseph Young, Lorenzo Young, Heber C. Kimball, John Taylor, A. P. Rockwood, Israel Barlow, John Haven, Joseph Palmer, William Hyde, Joel Bullard, Edmund Ellsworth, Evan Greene, Isaac Decker, and families, Mother Smith, John Smith, Rhoda Richards, Franklin Richards, Samuel Richards and many others.

Before the services commenced many overtures were played by the band.

At a quarter to 11 o'clock Phineas Richards called upon the different families to take their proper places and those not connected to be on the outer side. Father Haven was in front with his children and grand children — Levi Richards on the opposite side — Phineas Richards behind, Brigham Young and Joseph Young were in the middle tier of seats.

Phineas Richards called [the meeting] to order and said: Brothers, Sisters and friends, we have met here ***the first time as a family***, *it is new to all*, and to some it may appear novel, but the object [of this gathering] is in order to ascertain the number that are in good standing in the faith, and the relation we bear to one another as this varies in some degree. I am glad so many are here — we will open in the order of the day and afterwards speak as moved upon by the Spirit.

The Band struck up "the Seer" and then the Choir sang, *"Come let us all unite as one."*

Phineas Richards then offered up prayer to our Father in Heaven.

The Choir then sang a hymn on page 29, "Leyden."

Brigham Young then requested that the new hymns may be read so that we may all understand what they are — when Phineas Richards read, after which the choir sang, "Great God Attend While We Revere".

Phineas Richards then said: Brothers and Sisters, I feel disposed to offer a few words on this occasion, and you must make allowance for the same — it is the first time I have attended a meeting of this kind, we want to know how many of our connections are gathered to Nauvoo. . . . . There are many things that run in my mind to inquire into and get instruction and information this day. As there are those present who can give us instruction, and one important object is to get instruction for our departed friends, that we may be able to come up as *Saviors on Mount Zion;* and whether there be many or few here who want to know, I for one want to know against the time to prepare for them. And while we are assembled this day, let us communicate instruction, in order that it may be a profitable season. And if we have not the Mother of

Christ here, we have the Mother of the Prophet and ***our saviour***. I will now give opportunity for others to speak as the Spirit of God shall direct.

. . . . . .

President Brigham Young said: As I do not know where to begin, I will begin in the middle and work both ways. With regard to our circumstances of being here this day, I would have been happy to have seen the whole family. We reckoned up 120 or 130 of Father Young's family — there is not one third part of the family present — There are only a few of them here. There must be 60 or 80 in the Church — almost all the posterity are members.

There are some things I will talk about — when we come to the connections we can trace that we all sprung back about two-hundred years [ago in the settlement of New England]. It is but a little more than that time that Father Smith, the Goddards, Richards, Youngs and Kimballs were all in one family — we are all relations. It is only three generations back that Brother Joseph Smith's family were all in this family. There are only three children of Grand Father and Mother Howe — there are three families that have embraced the Gospel, and the others must, because the decree has gone forth. I have preached to them myself, I have done my duty and now I have handed them over to other powers for a time.

There is a great deal [that] might be exhibited here this day — I will first set in order before these relations the *true order of the* ***Kingdom of God***, and I will show how to make ***[a] King of Kings and Lord of Lords***, and how they will be organized. You have heard Joseph say that the people did not know him — he had his eyes on the relation to blood — some have supposed that he meant spirit, but it was blood — this is it that he referred to, ***it was pure in him*** and that is why the Lord chose him — and we shall be pure when this comes pure. The decrees of the Almighty will be exalted — *that blood was in him pure* and he had the *sole right and* ***lawful power****, and he was the* ***legal heir to the blood*** *that has been on the Earth* (D&C 107:40–52; Moses 6:7–8; Abraham 1:2–4; 2:8–11; D&C 110:12; 124:57–58; 132:30–31; 112:29–32; 113:3–8; 86:7–11; TPBY 17 Feb 1847; *Unpublished Revelations* 18:1; 59:3–4, 9–10; *JD* 16:187), and must be somewhere (D&C 86:8–9) — the ***union of that blood*** *made it pure*. There is *a great deal the people do not understand*, and many of the Latter-day Saints have to learn all about it. In all the Kingdoms of the World you will find that there will be only one King, and *all will be governed as* ***one family*** *— every man will preside over his own [family kingdom]* — we will work out some of it. There is a [great] deal that I have to say and the Brethren will have patience.

Mother Smith is here — she is actually our Mother, and we have her three fold — we hold her by blood, by the Spirit and by the Gospel — we are connected together. The human family will find out [who are] ***the saviors of the Earth*** (Obadiah 1:21). There is one thing I would correct — Brother Phineas used

the word savior as applied to [the Prophet] Joseph — the ignorant part of the community will turn round and continue to be ignorant — it is not a term that should be often used. Jesus was a name commonly used and originally handed down from the Father to the Son and was applied to the [only] begotten of the flesh. If a man is called Jesus or Christ, men ignorantly think they are saviors. There is no real fault to say ***Joseph is our savior***, but *it is so*, but the fools would all run away with their ideas, because they do not know anything of the Savior. If Joseph Smith is not the man on whom the Keys of the Kingdom rest I would not give the ashes of a rye straw for our Salvation. If I lead my family and tell them the way of salvation am I not their savior? Jesus spilt his blood for the remission of sin, and the spilling of blood is, and always will be the case. *There is **blood** running in the veins of the family — and I know **who has the blood** and the **Priesthood** to carry the **Keys** to the world* (D&C 86:8–9; 112:30–33). The decree of the Almighty is so pure that it would [seem like] blunder to the eyes of the world, but the Keys will rest upon them and there is no power on Earth or in hell to take it from them. This is a subject for the baptism for the dead, and we will tell you when the Temple is finished how to redeem your dead. I want to tell you, don't be scared, don't be frightened at what I tell you. *The Church does not understand the doctrine that Joseph had* — [yet] it is plain as the Sun at noonday — the order of redeeming our relatives has been done in the Kingdom of Heaven. If our progenitors had kept the records as the Jews anciently did they would be able to tell where they came from — and see where they run down in one way. There are hundreds to be baptized for the dead — suppose Brother Joseph or Hyrum or William came along, he picks up 3 or 400 — he that has the greatest power will take them — suppose some one is baptized for my relations and I afterwards find time, I will go and be baptized for them, and I will hold them all — suppose Joseph was alive he could go and be baptized for them and hold them all in spite of all Earth and Hell, there is *a law by which all the human family will be redeemed* (D&C 130:20–21).

Choir sang a hymn, the "Daughters of Zion." . . . . . .

Joseph Young said: . . . . . Uncles, Aunts, Cousins, friends, and all of you, I am glad of the privilege of being baptized for our dead, and our kindred (1 Cor. 15:29). I view the dead by vision and see them claiming their relationship to the everlasting gospel, *clinging to us on Mount Zion, and claiming us as their saviors* (Obadiah 1:21; 1 Tim. 4:16; James 5:20; Rev. 14:1; Abraham 2:9–11; D&C 18:15). I have been considering of the beautiful music of this day, but there is more music to me in the sound of the gospel — I rejoice that we shall all be music, the air will be all music and we will feel all the blessings in the presence of God, and of the deepest solicitude and joy and praise, that buoys up my spirits, and I assure you that I enjoy this visit, and look upon it as one of the most interesting meetings in my life. Let us bury every animosity that may have been in us, and let us unite our faith together and if we will claim

the promises of God and walk up to our privileges, we need not lay our bodies down until we have laid the foundation of Eternal Life and I am determined to lay a foundation for my eternal happiness. *I will claim these [relatives] as my fruits* (Abraham 2:10; D&C 132:31; D&C 18:15) — I recollect I and Brigham went through the snow, we first trod the path to carry the gospel to Canada and I now rejoice, I feel glad. I tried all religions, but did not find any right until I got on board of Zion's Ship. We feel the presence of God within these walls, and we have done ever since the dedication [of this building], and we shall always have it here unless you pollute it. I have pulled steady in [the] harness for twelve years, and I want to pull on, I have not pulled by jerks as some have done to jerk myself out of the harness. I have preached in the midst of mobs, and God has sustained me, and I will continue and may God bless you all, and preserve you all, that we may all go home fully ripe.

Brigham Young: I have been reflecting on my life and the consequences of it and the remarks that Brother Joseph has been making. I have seen, and I know why the nations of the Earth have been left in darkness — they have rejected the Priesthood of God and have gone in the dark themselves and the rising generations have come up in darkness, in obedience to their traditions. And the result of it I seldom talk about — for my reflections have been, since I have been before the public as a public man, that *I will build on the foundation of his (Joseph's) claims and rights*. . . . . I was brought up in the midst of Methodists, Episcopalians, Quakers and Presbyterians and when Mormonism came along I fathomed it as far as I could and then I embraced it for all day long, that I may just live and die standing in this work! I took my sleigh and horse and drove right off to Canada about 200 miles — John P. Greene went part way with me as a preacher — and when we were going along I told him "if you don't get snagged I'll treat." Joseph Young when he saw me, believed the Book of Mormon — I preached to him first — and so I claim all of you as the fruit of my labors (D&C 18:15). I am the first one of the family that embraced it understandingly — Joseph could not come. Then I preached to [my family] and related the Book of Mormon to them. There was one Nathan Fellows who had not been out of doors for years, who was ill and [had] his head wrapped up, when he heard the report of the fulness of the gospel he threw away his coat and his stick and believed it.

I was baptized in Melville Mendon, Monroe County, New York, by Eleazer Miller [on] April 9, 1832 and then we went preaching to the North, East, West and South and started the work. Seven months had scarce passed away when there were a dozen branches raised up. Father Smith had gone West in Missouri, we were left alone in New York. Phineas Young and I went into Canada and I never preached to my friends — *if my Father and Mother had said good-bye — I should have said good-bye without a tear, for God is my Father, Jesus is my brother, and the faithful are my brothers and sisters* (Matt. 12:46–50; 10:16–42; Mark

3:31–35; Luke 8:19–21). Joseph told us to go and preach to our friends, we did so — we sowed the seed and now I see the fruits of our preaching. The rest we have handed over [to another power] for a season — if they must of necessity see sorrow to bring them into the Gospel, they must. If all my family were here they would be more than all that are now here today — there are only three branches of the family here. Where will this grow to, when we go back to our Great Grand Father Goddard — if he had had the Priesthood and preached to his race, how many would there have been? My mother could sum up from 130 to 150. If we were to take his children and grand children, what sort of a number would there be here? You would want a ten acre lot to stand [them] on. *Provided Great Grand Father Goddard had the* ***Keys of the Kingdom of Heaven***, and [had been permitted] to [live and] reign over his posterity he would now have had a great number to preside over. Come down to our great grand children and trace it back to the main stream — it is like a little fibre, it spreads itself and becomes a mighty river, if you trace it you lose it, but follow out those great ravines to our Great Grand Father's days.

And *this gentile race is devilism from first to last*, they are so far from being right that they would have an infidel for a President. They cry out Republicanism and that is for the sons to rule their fathers, daughters to rule their mothers, wives to oppress their husbands and to rule over fathers and mothers, and abuse the very authority that God has ordained for their salvation.

If our Grand Father Goddard had ruled as a **King** and **Priest** over his posterity and *the posterity are raised up [as]* ***Kings*** and ***Priests*** to rule over their posterity (our Grand Father's Goddard's family), he would call together a numerous host. I will show you the *order of the Kingdom* — one is placed here, another there, another there, and so on. I should be their ***ruler***, ***savior***, ***dictator***, *and* ***governor*** — they would have an innumerable posterity and *say just as I say*. I should console, comfort, and advise. You and your children rise up and administer unto their children, and *will* ***rule*** *over their posterity*, and they may get up in tens, hundreds, thousands, and millions. ***Adam*** *will be the* ***King*** *of all* (Gen. 1:26, 28; D&C 78:16), *Seth next*. Seth rules under his Father and over all (Gen. 5:1–3; D&C 107:40–43) — this process will never end; *this is the order of the Kingdom of Heaven, that men should rise up as* ***Kings*** *and* ***Priests*** *of God* (Gen. 14:18; Ex. 19:5–6; Psa. 110:4; Heb. 7; 1 Peter 2:9; Rev. 1:6; D&C 76:56) — we must have people to rule. Uncle Haven, Phineas, Brother Joseph, are next and if my father were here, he would rule all. I calculate if I am blessed that I will have an innumerable host, [the] same as Abraham, Isaac and Jacob. Orson Pratt can tell you the number of the sands and the stars, but the Lord said, "Their seed will be innumerable, and they shall exceed the number of the stars — they shall never cease to all eternity" (Gen. 15:1–6; 22:16–18; 26:4) and where there is no end, it must be innumerable. You may get an eternal decrease and get to nothing, but there is no end to increase.

I'll tell you about old Israel — do you know what the curse was upon Israel for? I behold my Father was living, or my Grand Father and he was to have 12 sons. Now I have received a promise to remain to me, and to be upon your children — I would tell you children that inasmuch as you have received this promise, if you mix your blood with others I will curse you (Gen. 27:46; 28:1–2, 6–9; Ex. 19:5–6), and in relation to the Priesthood they will be high minded, stiff necked. The nations have wandered in darkness, *if they had not mixed their blood the Priesthood would never have been taken from them* (Ezra 2:61–62; chapters 9–10; Neh. 7:63–65; 10:28–30; 13:1–9, 23–31). As Abraham was blessed that in the latter day he would gather them, and cleanse and wash them — *God has had regard to the* ***blood*** *for His oath's sake, that* ***blood*** *has trickled [down] through our parents. I know* ***who has the right to the Keys*** (D&C 124:57–58) — that blood has been preserved and has been brought down to father and son, and the Father has been watching it all the time and saw the man that had the blood pure. (D&C 86:7–11) That is what Joseph meant the Lord had regard to, and made promises to the seed of Abraham, if it had not been mixed with the Gentiles — the Gentiles are cursed. ***Ephraim*** *is the character* ***who has the blood in him****, the Lord has respect unto it* — it is perfectly plain and simple. The Priesthood has not been on the Earth — those who have the right will redeem the nations of the Earth — the People who had the right to the Priesthood lost it — and the Lord will bring it forth in this our day. We shall redeem our friends and all the house of Esau will be saved by proxy, by the Priesthood when we go into the font, we will tell you *who ought to do it*. Suppose a man and woman, they want to redeem their friends, perhaps they have lived without the gospel. She would go to be baptized for her father and mother, and if her husband has the power of the Priesthood they are jointly baptized, he for the father, she for the mother. He is then washed for the father, she for the mother — he holding the Priesthood redeem[s] the father and mother of the woman. Again for his father and mother, she receives the anointing for the woman, and he, [for] the man, and they stand as proxy to be sealed up to all eternity and then they go through the ordinances in the same way, and then they are sealed up in the same way for others. We shall have Father Smith with his grey locks, Joseph, Hyrum, Samuel, all will stand in their order, and ***we shall be rulers*** — let my walk and my life speak for myself. The joy of the Lord is a great deal more than any one thinks of — I have now given you text enough for weeks.

Heber C. Kimball said: President Young has laid many principles before us, and which is quite as congenial to my feelings as water is — it is what I am intending to act for. I have a spirit within me, which is begotten of the Lord and all the privileges and blessings which are ordained for me to obtain, no creature will ever snub me, to prevent my getting them unlawfully. I suppose I have descended from some of those characters, and we have got to sustain

it, we must go ahead or be damned, and this is the right kind [of] feelings. President Young has given a short sketch of what has been — in the light that he saw when those armies were marching in platoons towards the West — I distinctly heard the guns crack and the swords clash — Lorenzo Young lived close by me at the time. Since that time we have never turned to the right or to the left — neither of us was ever an enemy to Joseph Smith, we never pulled him back, we have always been ready to push him forwards, *we never dictated to him in the first thing*, but *we assisted him* in carrying it out. If you get in a proper position to the Twelve, you will never dictate or pull them back, you can not hinder the work of God, [even] if you attempt it; the team will still move on, it will drive the horse along and now and then he will get snagged, and it will be the worse for him.

I recollect those brethren that came from Pennsylvania, there were eight of them, we did not receive the Gospel then, and they went back to Pennsylvania. When we were convinced, I took my sleigh, and Brigham and wife and Phineas and wife went with me to Pennsylvania where we stayed one week, then returned home and in the Spring in the month of April, J[oseph] and Brigham were baptized. That Church in Pennsylvania was the first people that received the gift of tongues, we received them next and carried them to Kirtland and Joseph Smith heard the tongues for the first time, and he acknowledged them to be of God, we have a perfect knowledge of what took place. When I contemplate what has transpired I feel grateful, and thanks be to God I never stumbled and found fault with my superiors, and I never want such a thing recorded on Earth, for they [the records] will be handed down in Eternity. Let every one examine himself, his authority and his place — this is my anxiety and the desire of my heart, that this spirit may rest upon my posterity. I know that I have a Kingdom, many relations in this world — I have all here, and ten thousand million others, and as I enjoy the society of my friends in this world, I shall enjoy them in the next. All things come to me natural, and this is the principle they came to me. I knew no more of God according to the sectarian notion, than if there was none, for He was without body, parts or passions, for He existed no where. God is a man like unto ourselves, and I expect His society, or the society of His children (Prophets, Kings, Lords, Princes, Queens, Goddesses) [in Heaven] just the same as in this world. I expect to go to *a kingdom of order, where every man will be in his place*, and wisdom will be given to us to make them all perfectly happy, we will all be happy, no tears, no mourning, no selfishness, but everything in order. *As God organizes His Kingdom, so we shall organize ours;* there will be [a] ***King of Kings, and Lord of Lords*** — *my superiors in this world, will be my superiors in the world to come*. We shall all ***follow our file leaders***, we shall all be satisfied, no one will be dissatisfied, all will be made happy — and all will go ahead faster than we do here — I will sustain them as they sustain me, and [this is necessary in order] to redeem our kindred

whereby they can have joy. If you should get a large Kingdom and you think there is no room for them to multiply — I will show you a simile — when you find a swarm of bees, there is a **King** and **Queen** among them, and they are increasing all the time. When they get too full in the hive, they go and *ordain another **King*** and ***Queen***, who go in pursuit of a place for their ***Kingdom***, and then away they all go — while you will see all the old women out of doors with their tin pans, ringle dingle, ringle dingle — and then they will increase again, and they will swarm two or three times a year — and *I suppose it will be so with us*. Shall we hinder each other and try to hinder the work of God?

I can also compare you to a lot of floodwood in the Mississippi. We all keep in the big channel together until we get to St. Louis, and so, until we get into the big waters together. Some of them may get crusty and get into an eddy and there they must wait until someone comes, cuts them loose and starts them again. He will not be able to catch the other lot until he gets into the ocean of glory. The current will carry all down, so don't hurry and grumble and we shall all get into the ocean of peace and glory, all the little streams flow into the ocean of peace.

There are three branches of the family here — unite all your faith and you will all prosper, there will not be much sickness or sorrow. I expect to be near you in the Eternal world, let us *cultivate peace and friendship, and all good feelings, bear all things, hope all things, endure all things* (1 Cor. 13:1–7), and then I can do you good. This is the spirit that all should cultivate even from generation to generation. I expect to see the day when I shall look upon hundreds and millions — I shall increase from this time to all eternity. I say unto you, push ahead, and don't stop and say I wish I was dead! What do you want to die for? I used to wish I was dead, [but] where would have been the extent of my kingdom if the Lord had taken me at my word? I want to live 50 years until my head is white as wool — if I was to die I should not look so venerable. There's no time to lament or say I wish I was dead — when I see my friends cast down and sorrowful it hurts me. The Lord will give us strength to come off victorious, there is something new and glorious every day. I believe I shall comprehend all things in this world and then I am sure I shall in another, this will bring me in a position to *act like a **God***. How do you suppose Brother Joseph thought and felt at the little narrow contracted minds of men? And I ask God to pour down His blessings upon you, and I would seal it so that it would never get off you.

John Taylor: This morning I went to see President Young — I asked him if I was a relation — he said I was, or else I was going to prove to him how I was [not] related. As he [has] saved me that trouble, I and my wife are come in your midst and I hope I shall never disgrace my family or any of you. *When we are all united, we shall have an invulnerable bulwark that the powers of hell cannot subvert*. We can see the ***order of the Father*** taking His place and *all being in subjection to Him*, and when we trace our descent like the branch of the tree,

we shall trace the root of it to our ***Father in Heaven***. And we shall be related to Gods, and shall find our union in temporal and spiritual things. We have Fathers — one who is in Heaven (John 20:17; Matt. 5:48; 6:9) [and others on Earth]. When this dispensation is complete, we shall find that it has come to pass that prophecy which says "all Israel shall be saved" (Rom. 11:26). The best way is to go smoothly along — some persons cannot endure the yoke or the burthen. The easiest way is to prove all things — and then hold fast that which is good (1 Thes. 5:21). We are all embarked on the Gospel Ship and bound for the port of eternity and if we go on we will get to our port. I feel that I am going to preach — uncles, aunts, brothers, sisters, cousins and all, God bless you all — Amen!

John Smith, Patriarch: I have been much gratified at the privilege of being here. I have thought while Joseph began to trace his genealogy — I found I was a little related to you. I thank God that so many are gathered together of one blood. All that is lacking is *to stand in our lots* — we cannot redeem our forefathers without the help of our assistants, it is a sort of a willful disposition in us, and we make ourselves a multitude of trouble by not being obedient. Six years last summer there was a meeting for sanctifying the elements — let every man stand in his lot, and then the elements will be sanctified. *Women obey your husbands* and God will give you power to drive the destroyer from your dwellings. I am bold to assert, I know now, and I am not afraid to say in the name of the Lord, [that] the destroyer cannot take away your children, it must be done through obedience, humility and faith and then He will teach you the words of life. At Augusta I was called in to see a sick child. I could not lay my hands on the child — I felt that I wanted to say something, at last of all I said, "I am afraid you are not agreed, that you do not live in love, humility and peace" (John 17:11, 20–233). I saw the difficulty — I finally laid my hands on it, gave them a charge [that they should] not begin to quarrel, and then they should raise their children here, and rear a large family. *Be united one with another* — never let it be that children are oppressors, nor women rule over them (Isaiah 3:12). Let everything be done in order and this city will become a healthy habitation. I will bless you all first-rate and tell you how to heal your children. You will comprehend far greater things — may the Lord bless you all, with wisdom, knowledge, intelligence, and deliver every one of this congregation from such a snare, even so Amen. (TPBY 1:1/8/45)

MEETING ON ADOPTION — 16TH, 17TH FEBRUARY 1847

Minutes of a family meeting held by President Brigham Young at Winter Quarters, on the 16th and 17th of February, 1847. (Reported by John D. Lee and Wilford Woodruff)

"I . . . asked [President Young] his feelings relative to the arrangements of the family meeting. . . . He replied that he intended something better than dancing and frolicking. He expected to teach and instruct and show his children

the relationship which they held to him and one another." (*Journals of John D. Lee, 1846–47 & 1859*, p 73)

February 16th, 1847 — At 22 minutes to 2 Pres. Young said it was time to commence the services of the day. . . . The object of this collection is to show the relationship my family sustains to me and each other, which I will endeavor to [do after] we sing and pray. Present of the Quorum of the Twelve: Brigham Young, Heber C. Kimball, Orson Pratt, George A. Smith, Amasa Lyman, Wilford Woodruff, W[illard] Richards, and Ezra T. Benson. The house having been called to order the hymn "O Happy Souls that Pray" &c. was sung by the audience. Brother Stephen Goddard led the hymn. The following prayer in substance was offered by President Young.

Our Father which art in Heaven, hallowed be Thy name, let Thy Kingdom come and Thy will be done on Earth as it is done in Heaven. Give us day by day our daily bread and forgive us our sins as we forgive each other's wrongs; deliver us from temptation and guard us against all evil (Matt. 6:9–13) by pouring out Thy Holy Spirit upon us in all our tribulations, sickness and sorrows, for Thou art our Father, Saviour and our God (John 20:17; Isaiah 43:1–3; Acts 3:13; 5:30–31; Heb. 1:1–2; Isaiah 43:1–3, 11, 14; 60:17; 61:1; Luke 4:7–20; Psalms 91:11–12; 110:1) and in as much as we approach Thee [to]day, we pray Thee in the name of Jesus Christ our Saviour to let us [not] be disappointed in our expectations while assembled in a family capacity before Thy throne to worship Thee. May our souls be enlightened and filled with understanding that we may be enabled to comprehend and appreciate Thy handiwork in bringing salvation to Thy children. Let Thy Holy spirit inspire the hearts of Thy servants this day that he may be enabled to bring to the understanding of these my brothers and sisters the beauty and glory of Thy Kingdom when built up in purity upon the Earth. . . . . I now dedicate myself and these my children unto Thee and pray Thee to prepare us for immortality and eternal life in the midst of Thy Kingdoms and Thy name shall have the praise, honor and glory of our salvation through Jesus Christ our Lord, Amen.

After prayer the well known hymn, "The Glorious Day is Rolling On" &c. was sung.

President Brigham Young then addressed the assembly, [and] said: Now brethren, I will endeavor to talk a little while and give way for my brethren, for if I talk much I will be sick, as my lungs are very much affected. I want perfect order kept in the room while I am talking, that the minds of those that are incorrect may be corrected. The twelve men whom I have invited, although they are not of my family circle, yet I expect them to act free and speak such things as the Lord may [inspire] them to.

First let me state a principle by which you may comprehend much through those who do not understand the same. For the want of understanding, may

have suffered jealousies to arise which afflicted their minds, with sorrows, trouble and unnecessary uneasiness for fear that the Lord loved some other person more than He did them. This I have seen almost since the rise of the Church, as far back at least as at Kirtland. When the first Bishop was ordained this jealous feeling began to show itself; and many were troubled saying I [have] done a great deal for this Church, still I fear I don't please the Lord. Others saying I do wonder if the Lord will ever think enough of me to ordain me a Bishop. Father Morley and others that were at Kirtland can bear me record of this fact. When the Twelve were chosen the same feelings were manifested and in fact I will not exempt all of them, for some of them manifested the same feelings when the Bishops were ordained. This spirit has been the overthrow of many in this Church and in fact gives to every man all the power, influence and authority that he can wield in righteousness and all that his faithfulness and good works merits. Then why should Jealousies arise or what benefit can be in suffering such feelings to exist? None at all that I can perceive, but when such feelings do exist, those that cherish them commence pulling down immediately every one that is prospering or gaining influence as Cain did (Gen. 4:1–16; Moses 5:16–41); instead of building up and nourishing every promising tree and thereby prove himself worthy and show to his brethren and to God that he loves the cause and by his passive, meek spirit that he is not willing that others should prosper and gain influence but that he actually loves to see them prosper. For then he [not only] does all that he can through himself, [but] he [also] helps [to] advance it through others; although they may receive the honor of it [yet] still he [is] aware of it. Such a man will never be forgotten and to his honor, glory and exaltation there shall be no end.

There is another principle that has caused considerable uneasiness and trouble, that is the idea of some men having more wives than one. Such tremendous fear takes hold of some that they don't know how to live. Still they can't die, [but instead they] begin to whisper and talk around saying, "I am actually afraid to go on a mission for fear some man will be sealed to my wife," or when they return home, some will be babbling about, "you don't know but what you have got another man's wife. I am afraid to speak to a young woman for fear that she belongs to somebody else or for fear somebody else wants her. Others deny the faith as they think, but they never had any, and say that it is all from the Devil and so on. Such foolishness ought not be cherished among a wise and prudent people. Admitting the Lord created the same number of women that he did of men in the beginning and commanded them to multiply and replenish the Earth (Gen. 1:28; Moses 2:28; Abraham 4:28) and to fill up the measure of their creation in righteousness, the question is, did they do it? (Answer) No. They soon disobeyed every commandment and plunged themselves into wickedness and render themselves unworthy to raise up seed unto the Lord and in fact use every means in their power to cut off life and

hinder women [from] answering the end for which they were created. Were every man to have but one woman, would he answer the end for which they were created? (Answer) No. But nine tenths of them would rebel against the very thing that he was created to do. Hence you see the propriety of the Lord calling upon men who bear the Priesthood to take to themselves wives from among the daughters of men and raise up a righteous seed unto Him that they might fill up the measure of their creation and hasten the consummation of His purpose in righteousness in this dispensation, according to His word previously spoken through His servants the prophets. But those that suffer fear and jealousy to arise in their bosom either back right out or get to be mighty righteous. And for fear that they are sleeping with some other man's wife, they kick up a dust or broil at home and perhaps abuse their own companions through jealousy, then go off to some woman that does not understand what is right or wrong and tell her that she cannot be saved without a man and he has almighty power and can exalt and save her and likely tell her that there is no harm for them to sleep together before they are sealed, then go to some clod head of an Elder and get him to say their ceremony, all done without the knowledge or counsel or the authority of this Church. This is not right and will not be suffered. The God that I serve will reward every man openly without his being under the necessity of going secretly and privately palming himself on the credulity of innocent, ignorant females. Such jealousies do exist and were I to say to the Elders you now have the liberty to build up your kingdoms, one half of them would lie, swear, steal and fight like the very Devil to get men and women sealed to them. They would even try to pass right by me and go to Joseph thinking to get between him and the Twelve. Some have already tried to use an influence against me, but such jealousies and selfishness shall be stopped and if the brethren do not stop it I will blow it to the four winds by making them all come and be sealed to me and I to my father, and he and all this Church to Joseph. When I go astray and give wrong counsel and lead this people astray, then is time enough to put me down and then God will remove me as He has done all others who have turned from the truth.

But to return, I have gathered a number of families around me through the Law of Adoption and Seal of the Covenant (Abraham 2:8–11; *Unpublished Revelations* 71:18; D&C 124:57 – 58; 132:30 – 33), according to the order of the Priesthood and others have done likewise, it being the means of salvation left to bring us back to God (Unpublished Revelations 66:12–21). But had the Keys of the Priesthood been retained and handed down from father to son throughout all generations up to the present time then there would have been no necessity of the Law of Adoption, for we would have all been included in the covenant without it and would have been legal heirs instead of being heirs according to promise (Gal. 3:29; Heb. 6:17; 11:9). The Priesthood is eternal without the beginning of days or end of life, as the apostle has expressed it

(Heb. 7:3), but man through apostasy (which is entire disobedience) has lost or suffered the Keys and privileges of the Priesthood to be taken away from them, and they, left to wander in darkness and practice all manner of wickedness until thousands became the vessels of wrath and were doomed to destruction (Rom. 9:22). For as long as they are without the Priesthood they continue to wander from God and never retrace their steps until it is again done by the Priesthood, and the idea of the Saints being led by false prophets is just a notion according to the light in which they view them. All the false prophets we have are men that have turned aside from the truth.

The man is the head and God of the woman (1 Cor. 11:3; Gen. 3:16–17), but let him act like a God in virtuous principles and God-like conversation, walk and deportment, and such men will continue to gain influence and power and advance in glory through all eternity. But should they use their power in wickedness as a tyrant, they soon will be called to render an account of their stewardship. If not found worthy, they will be hurled down to perdition and their family and kingdom will be given to another that is more worthy (D&C 132:43–46; 2 Sam. 12:7–8; Matt. 25:14–30). Some say that a woman can't be saved without a man. Neither can a man without a woman (1 Cor. 11:11; D&C 132; *Unpublished Revelations* 88:1–9). Brother Joseph said that he had taught the Twelve all he knew concerning the order of the Kingdom but the difficulty was that they could not remember it as he told them, but when it was necessary they would not be at a loss for understanding (*Unpublished Revelations* 75:1–6); and I bear record to the truth of his words before God this day, that I always had an understanding and everything was brought to my mind just as he taught them to us. All the ordinances of the Temple and building of the altar and etc. came to me just right when they were to be attended to; and could we now know Brother Hyde, Pratt and Taylor's feelings you would say that they could read a man through as soon as they would cast their eyes on him. The Apostle Paul when speaking of the fathers and the ancients, said that they without us could not be made perfect (Heb. 11:40). There was a lack in his day and still will be through all eternity until the Chain of that Priesthood is restored and every spirit take a tabernacle that was foreordained according to the dispensation of the will of God (Malachi 4:5–6). I am entitled to the Keys of the Priesthood according to descent [by] lineage and blood and so is Brother Heber C. Kimball and many others have taken kingly power and grades of the Priesthood. This we would have taught in the Temple if time had permitted. Joseph Smith was entitled to the Keys of the Priesthood according to blood; still he was the fourth son (D&C 110:12; 124:58; *JD* 16:187) and so was I the fourth son but when we get another Temple built then we will teach you concerning these things. Suffice it to say that I will extend the Chain of the Priesthood back through the apostolic dispensation to Father Adam just as soon as I can get a Temple built. Jesus could have restored the order of the

Priesthood in his day and have brought in the millennium if the people would have hearkened to his instructions; but they rebelled and would not and it was for this cause that Jesus told them that all the blood that had been shed on the Earth from righteous Able down to Zachariah the prophet should be required at their hands (Matt. 23:35; Luke 11:51).

I have a request to make of my family and that is that (especially old persons) omit calling me Father. Call me Brother Brigham. I shall feel better when you do, for I do not consider that I am worthy of that appellation. Father in the Priesthood implies the Great Head. The term would be proper to Father Adam. Jesus had reference to the same thing when he told his disciples not to call any man on Earth their Father for their Father was in heaven (Matt. 23:9). The seal of the covenant that I have been speaking of today was what the apostle saw previous to the destruction of the wicked when the angel was commanded not to pour out the vials of wrath on the wicked — until the Saints were sealed in their forehead (Rev. 7:2–4; 16:1–17) and when this was done they all became Father Adam's family.

Those that are adopted into my family and take me for their counselor, if I continue faithfully I will preside over them throughout all eternity. I will stand at their head, and Joseph will stand at the head of this Church and will be their president, prophet and god to the people in this dispensation" (Exodus 4:14–16; 7:1; Psalms 82:1, 6–7; John 10:34–36; *TPJS* 323, 363). When we locate I will settle my family down in the order and teach them their duties. They will then have to provide temporal blessings for me instead of my boarding from forty to fifty persons as I now do, and I will administer spiritual blessings to them. I expect to live in the house of the Lord and receive and administer ordinances to my brethren and for the dead all the year round.

Elder Heber C. Kimball said that he was highly entertained by the remarks of Brother Brigham, snatched at his words as fish would at bait for they were true. I should be sorry that anything should ever exist between us to sever our union. If Brother Brigham had not invited me here today, that he would have asked him for the liberty of getting down in some little nook or corner where he could have heard his counsel on the things that he talked today. Elder Orson Pratt concurred in what Elder Kimball said and so far as counsel was concerned that he was ready to do anything that might be required of him and that he knew of no man that he preferred as a leader to President Brigham Young. President Brigham Young gave an intermission till after supper, 5 p.m.

The table was well furnished and sufficient[ly] large to accommodate 40 persons. The men were seated on the right with their companions opposite them, commencing with the Twelve (President Brigham Young at their head) then in order the adopted children beginning with the first that was adopted. The band and choir kept their seats and continued their sweet strains of

music while the guests were partaking of the rich festival that were spread in great plenty before them.

. . . . . .

Returned to the council room, found the brethren enjoying themselves, bearing record to the things that had been taught them through the day. Among those that had spoken Elder Isaac Morley said that his soul was filled with rejoicing to see the beauty and harmony of the family connecting links of the Priesthood that had been taught this day; and when I look at the family connection I cannot but acknowledge him my leader in all things, and he looking to Joseph, the martyred Prophet, who has gone to prepare the way for us and can do more for us than he could do provided he was here. This Priesthood spoken of is from all eternity and will exalt the Saints to be gods through faithfulness.

. . . . . .

Then [President Young] continued his remarks on the Law of Adoption [and] granted the brethren permission to ask questions when they did not fully comprehend his meaning. The Lord introduced the Law of Adoption for the benefit of the children of men as a schoolmaster to bring them back into the covenant of the Priesthood, not as some have supposed to add anything to his glory. This principle I am aware is not clearly understood by many of [the] Elders in this Church at the present time as it will hereafter be, and I confess that I have had only a smattering of these things, but when it is necessary I will attain to more knowledge on the subject and consequently will be enabled to teach and practise more and will in the meantime glorify God the bountiful giver. I have often heard Elders say that they were not dependent on any man. I then considered and do now that they were saying more than what I in reality could say, for I considered that we are all dependent on one another for our exaltation, that our interests are inseparably connected, for example, what can my family do without me? Supposing they were to all turn away from me, I hold the Keys over them through which they are to receive their exaltation. Would they not be like sheep that are without a shepherd (Matt. 9:36) and would [they not] be devoured by the wolves? (Matt. 10:16) (Answer) They certainly would! Then let us change the position and say that I would cut off all my family, then what glory would I have with nobody to rule over but my own dear little self? To tell you my feelings, I would rather be annihilated than to be in that situation. This is another strong proof of the apostle's saying when he declared that they without them could not be made perfect (Heb. 11:40), neither can you without me nor I without you be made perfect, that is if we are faithful and without faithfulness there is no perfection on any condition whatever (D&C 88:21–24). This rule applies to the whole human family. This is the torment and misery of the disobedient spirits, that they cannot be made perfect unless some scheme should hereafter be introduced for their redemption. They are now without tabernacles to dwell in, only such as they

have unlawfully taken possession of and usurped power over, it being a part of their agency that was allowed them which they used to the consummation of their unhappy and wretched estate, it being the reward and fruits of their doings, having been given over to all manner of wickedness [and] permitted to afflict the handiwork of the Lord until they fill up their cup of iniquity and the Lord says unto them thou wicked and disobedient spirit (Matt. 7:23; 22:13; 3rd Nephi 14:23) and this is their torment (D&C 19:6–12; 76:42–49) that their power and agency is taken away and they are left to regret that it was through their own disobedience that they cut the thread of their own salvation, the reflections of which only serve to torture and increase their torment; and that would be the situation of my family should they cut themselves off from me (I use my family for an example, not that I have the least fears of their ever doing so for I have none). I feel happy this night because we are of one mind, still should I believe that we were perfect and could not advance any further I should not be happy; but to the honor [and] power and glory of the faithful there is no end. For your satisfaction, I will show you a rule by which you may comprehend the exaltation of the faithful. I will use myself as a figure and say that I am ruler over ten sons or subjects and soon each one of them will have 10 men sealed to them and then they would be rulers over them and that would make me ruler over ten presidents (or rather kings), whereas before I was ruler over 10 subjects only. Or in other words I ruled over one kingdom whereas I now rule over 10. Then let each one of those ten get ten more and then I would be ruler of 100 kingdoms and so on, continu[ing] through all eternity and the more honor and glory that I could bestow upon my sons the more it would add to my exaltation but to clip the thread of your exaltation then where would be your glory. It would be like the fallen angels or devils that kept not their first estates, (Abraham 3:24–28) but were reserved in everlasting chains of darkness unto the judgement of the great day. Others fell from Heaven [and] were thrust down to hell like lightning; but if you wish to advance, hold up the hands of your file leader and as the Yankee says, boost him ahead and should you have 10 legions of trains follow on after you, you should say to your file leader, push ahead for I am coming with my train, boosting him up at the same time instead of trying to pass by him. This would stimulate him and he would say, "come on my boys, I will travel as fast as you can", and on we would go in one solid train through all eternity.

Before I close I will answer a question that has been repeatedly asked me: that is, should I have a father dead that has never heard this gospel, would it be required of me to redeem him and then have him adopted into some man's family and I be adopted to my father? I answer, no. If we have to attend to the ordinances of redemption for our dead relatives we then become their Saviours and were we to wait to redeem our dead relatives before we could link the Chain of the Priesthood we would never accomplish it. . . . . I know that

the women have generally ruled their husbands and their children rule their mothers (Isaiah 3:12). But when a woman undertakes to rule me I want her to be smart enough not to let me catch her at it. . . . . .

WINTER QUARTERS, WEDNESDAY, FEBRUARY 17TH, 1847

Morning clear, warm and pleasant. About 8 o'clock President Brigham Young was taken very unwell, being much distressed in the stomach and bowels. [He] fainted away, apparently dead for several moments and it was with much ado that he could be kept from falling asleep to await the resurrection morning. At 11 I was in, He appeared some revived. His words to me were that "I have frequently [fainted] away but never died before." [He] asked me if his family had commenced assembling. . . . .

At 12 [o'clock] the second Company of President Brigham Young's family commenced gathering. Present of the Twelve: Heber C. Kimball, Orson Pratt, Amasa M. Lyman and Willard Richards. President Brigham Young not being able to attend, Elder Heber C. Kimball was called to preside. The house having been called to order, the hymn, "The Spirit of God Like a Fire is Burning" and etc. was sung and prayer by Elder Orson Pratt.

President Kimball addressed the multitude. [He] said that on account of Brother Brigham's ill health [he has] placed me as his representative to instruct you today. I am his brother and we are both heirs to the Priesthood. How do we know it? Joseph had a vision and saw and traced back our bloods to the Royal Family. You have chosen him for your leader but does that separate you from me? Answer. No. I have chosen him for my leader long before you did, and so did the Twelve, so we are ahead of you and my interest is yours and if I thought that the Law of [Adoption] would sever the union of this people, the Lord knows I would be sorrow[ful].

I look upon the Law of Adoption as being the means of uniting families together by the connecting links of the Priesthood, still I am aware that many have had trials for fear that they had given away their birthright, when in fact they had none, not having been adopted. Consequently [they] could not be heirs to the birthright. What you have done is the best thing that you could have done. For example you may take all the different varieties of apples and graft them all in one tree (Rom. 11:11–24). Will it change the quality of these different fruits? No, only it refines it and makes it better. Still the apples are [not] the same kind, yet they all partake of the same nutrient from the same tree. But to urge anyone to be adopted or sealed to you, it is like damming water to make it run up hill; it always breaks over unless [you] are all the time draining and [it] is but dammed water at last. Then let it have its course.

Elder Orson Pratt said that he had been highly entertained with Elder Kimball's remarks and as Brother Brigham said yesterday, that no man has lost anything by being adopted, but every man has gained that has kept his covenants. We are, or all will be, of one family when united by the Priesthood

to Father Adam's [family]. This has been a privilege that God has offered to the children in all dispensations. Some have embraced it and endeavored to carry it out, but the major part of the children of men rejected this privilege, consequently [they have] subject[ed] themselves to become the children of wrath (Eph. 2:3; Rom. 9:22; D&C 76:33), to wander in darkness, doing evil deeds instead of good, until their cup of iniquity is full and the Lord comes out and says that you shall not afflict nor oppose my handiwork any more; your career is ended, your agency you have forfeited, hence you have no more power to act, let your inclinations be what they may. And that is the torment of the wicked to want to do anything and cannot. But to return; the Priesthood is from all eternity and will head back to all eternity and we must fasten on and hold to it as the people did to the rod of iron that Father Lehi and Nephi saw while in their vision (1 Nephi 8:24–30) and while we hold on to the chain and keep traveling we are still advancing. Although we may pass through dark valleys of sorrow and despair, yet we'll triumph, but when we let go [we] are soon in darkness until we are lost while in that condition and etc.

Evening's services. After supper was over and the congregation [was] seated the music cheered us with their sweet melodious sound.

Doctor Richards (the Historian) addressed the collection. [He] said that was it not that the President always delighted in a variety and I know of no greater variety than to present the Doctor before this people as I but seldom ever address this people. I have been well entertained from the instructions that have been taught in this house yesterday and today. One item that caught my attention was this thing of jealousy, fearing that some [one] now is rising or gaining power and influence faster than what I am. Therefore jealousy will arise which causes an envious feeling in our bosom and we imagine that [a] man is lectioneering and using unlawful measures to gain influence. This is soon whispered from one to another and in the meantime it comes to the ears of the President and thereby does that man an injury when in reality he is as innocent as the man who reported him and perhaps a great deal more so. Is not that principle wrong? It certainly is, and were we to indulge that little, jealous, selfish, envious, devilish man that sees any man is going ahead of him jump and pull him back, directly another starts and someone pulls him down and so continue this throughout the Church and soon our union would be dissolved and we would soon be destroyed and that would be the result of our labors. But to push each other ahead and do all that we can in righteousness admitting that we get no reward for what we do here, and [if] all my brethren get up before I do, will they forget my faithfulness and good works? I answer no. No good man will ever neglect a friend and leave him in the rear. He will labor as hard to pull that man up as that [man] did to push him up.

Elder Wilford Woodruff said he never before enjoyed himself as well as he did under the instructions of yesterday's and today's [meetings] while my

brethren were reasoning upon the Law of Adoption, Seal of the Covenant and Priesthood, a subject of deep and thrilling interest to us all. Yet I have had but little instruction on this important subject although I have much desired [it]. I have never had the privilege of having anyone adopted into my family. At the time those ordinances were attended to I was absent on a mission, consequently [I] have never lectioneered much and I do not know that I have ever asked a man to be adopted into my family. And as for jealousies, I believe that I am free from them and am determined to walk according to counsel and always have been and etc.

Elder George Albert Smith said he and Brother Amasa Lyman have just returned from a mission on the other side of the river but he durst [not] say as Brother Pratt and Woodruff has, that he had not lectioneered, for I have with all my might, but if I have lectioneered to the injury and hurt of any man I am ignorant of it. I always lectioneered but for the good of this cause and so does Brother Pratt and all my brethren. But there is one thing that I don't like to see and that is this thing called jealousy stirring up family disturbances and broils because we are afraid that some man is gaining favor and I am not advancing as fast as they are. And in order to keep back or stop their influence we go to those that have been sealed and discourage them saying why didn't [you] go come with me where none but the respected are? Were you not as capable of holding the Keys of Presidency yourself as Brother Lee who has probably 10 or 15 men sealed to him? Certainly you (I use Brother Lee present[ly] because he is the 1st man I see) here. Then you should have gone to serve the Twelve and thereby caused dissatisfaction. For example suppose I was to jump every man and be sealed to the Great God and have 3 only sealed to me. I don't think my kingdom would be very large or my glory very great. Not more so than it would be were I sealed to the most obscure Saint in this Kingdom. I could get no more. I should be dependent on the exertion of those who were sealed to me. But were I sealed to the most obscure individual in this Church and I had 10s of 10,000 sealed to me, would not my glory be greater than it would be were I sealed to headquarters with my 3 only? Certainly it would. It does [not] matter so much where we are sealed provided we form a part of [the] link [in] the Priesthood. Then let jealousy stop and be united that we may speedily build up the Kingdom of God on the Earth, and etc. . . .

The AngeL of the PrairieS

IntroductioN

What follows is a beautiful story which is recounted in the form of a vision. It was written by Apostle Parley P. Pratt, during the winter of 1843 and 1844, and sometime afterwards was read to the Prophet while in council.

What makes this literary masterpiece so important is the material which is contained within its pages, together with the fact that it was written during the Prophet's lifetime. As of the time of its writing, the Prophet had organized the Holy Order, of which Pratt had become a member, and only shortly afterwards, on the 11th of March 1844, he would organize the Council of Fifty.

One of the great losses in history is the fact that the Prophet swore all members of these organizations to secrecy. Consequently, no records were kept regarding the Prophet's teachings — at least none which have yet come to light. What did the Prophet teach in the meetings of his private councils, and what were the theological foundations behind the organization of the Holy Order and Council of Fifty? Unfortunately, for the most part, we are forced to depend upon testimony which was given after the Prophet's death for an understanding of these things.

It is on this count that this literary masterpiece becomes an important exception, for it was written during the Prophet's lifetime. As such it becomes a great Theological Windfall, by perserving in story form the Prophet's doctrine and teachings to the Holy Order and Council of Fifty. In the pages which follow will be found in nutshell form, a faithful record of the Prophet's understanding of prophecy as it relates to the ushering in of the Millennial reign of peace, together with the ultimate destiny and future of the United States government and the rise of the Kingdom of God, as he envisioned and anticipated its development and growth through the principles and organization of the Holy Order and Council of Fifty. In essence what follows is the Prophet's game plan for the establishment of the Kingdom of God on Earth, and its ultimate rise to power.

PREFACE.

THE thrilling and interesting narrative contained in this little book, though setting up no claim to being an authentic or infallible prophecy, yet probably contains as much condensed truth and as little fiction as any work in any age, that has inspired truth for its foundation, and romance simply for its embellishment and adornings.

This manuscript was read in Nauvoo, in a Council of the Church, in the presence of the Prophet Joseph Smith, but never appeared in print until last Spring, in the *Northern Light*, when it became at once the admiration of all the Saints who had the privilege of its perusal.

While purporting to be written under the similitude of a dream or vision, we will state that no such dream or vision was had by the writer, the whole manuscript having been written at Nauvoo, in the Winter of 1843–4.

The useful and elevating object of the author shines in every page of the work, and not a hurtful feature can be found in it. As will be seen, the book contains twenty pages of reading matter — twice the amount we supposed it to contain — we shall therefore be under the necessity of charging twenty-five cents a copy, in stead of fifteen cents.

ABINADI PRATT,
PUBLISHER.

Salt Lake City, January, 1880

THE ANGEL OF THE PRAIRIES
OR
A DREAM OF THE FUTURE.

BEING a native of a small and retired village of New England, and trained to the strictest habits of industry, I had grown to manhood without seeing much of the world, having never traveled to exceed twenty miles from home. As is not unfrequently the case with New Englanders, my ideas were extremely limited and narrow in regard to the extent and resources of the West. I had heard of prairies, to be sure, or open untimbered fields, but could form no other idea of them than to compare them to some of our marshes, which were by nature destitute of timber because they were too low and wet to produce it.

I know not how or why it was the case, but for some reason I had been, from my earliest remembrance, impressed with a longing desire and a fixed determination to visit and to explore the mighty, the mysterious West. To this inclination

my friends were always opposed. They would often reason as follows: "Have you not a quiet home on the midst of friends, peace and plenty? Have you not a sufficiency of wealth and of all things which are calculated to make you contented and happy? Why then will you go to the West? Why will you tear yourself from all these blessings and from society, and wander through uncultivated forests and amid dangers, toils and sufferings, amid the hiss of serpents, the howl of wild beasts, and the whoops and yells of men more savage than they?" To these expostulations I could never give a satisfactory answer, but still I wanted to go.

At the age of twenty-one, being free, and in possession of ready money sufficient to place me beyond the reach of immediate want, I resolved to break through every restraint and to gratify my thirst for travel. I took leave of my friends with many tears and blessings on their part, and with feelings deep and indescribable on my own. I soon had the gratification of beholding Niagara Falls, the Great Lakes and dense forests of the West, as the splendid towns, the domestic villas and the delightful fields, interspersed here and there, amid the wild and romantic scenes of nature. But these indulgences only served to increase my desire for still further research. I soon penetrated farther into the interior, where for the first time a grand prairie scenery opened before me. This exceeded all the western wonders I had before seen. After travelling for some hours over a gently undulating landscape, smooth and beautiful as a village park, and covered with grass and flowers, extending on all sides as far as the eye could reach, I ascended a gradually rising eminence, and halted to look around me. All seemed like a splendid vision passing all reality, and putting imagination at defiance to imitate. A green field of grass and flowers extended on all sides as far as the eye could reach; without a horse or tree, a man or animal, to intercept the sight or break upon the lonely and sublime repose which reigned around me. The landscape was sufficiently diversified in hills and valleys and other gentle elevations, neither presenting the dull monotony of a level plain, nor the rough and abrupt appearance of hills too steep for easy cultivation. Indeed, an English nobleman would have found a pleasant passage for a coach and six in any direction from where I stood. The soil was vastly rich and the surface was smooth and even, the whole landscape resembling a boundless field of green wheat interspersed with lilies and sunflowers. With one glance of the eye, I beheld an extent of country sufficient for the home of happy millions. "Here," thought I, "within the reach of my natural vision, might exist an empire more extensive, numerous and wealthy, than some of the most renowned kingdoms of the old world! And yet not one human being possesses the knowledge, courage and ambition to claim it as his own possession. Nay, they would rather seek a precarious subsistence in the streets of some overgrown and populous town, or kill and conquer the inhabitants of some miserable country already over peopled."

While indulging in this strange reverie — one thought gave rise to another — my narrow heart enlarged and I began to extend my inquiries as to the

real boundaries of these mighty and extended fields and their future destiny. I naturally concluded that so fine a country and such vast riches would not always be overlooked by the enterprising and industrious. That immigration would come rolling on in its westward tendency, and with it the march of empire, till these lonely plains would be all peopled and these rich resources made to yield support to happy millions.

With these thoughts still deeply working in my mind, I pursued my journey, and at the close of day arrived at an humble cottage where, with an appetite sharpened by fatigue, I partook of such simple refreshments as the place afforded, and retired to rest, my mind still filled with thoughts more sublimely great, grand and solemn than had ever before occupied my bosom. A deep and unquiet slumber soon came over me, and my mind was carried away in a most extraordinary vision. A messenger of a mild and intelligent countenance, suddenly stood before me, arrayed in robes of dazzling splendor. "Fear not," said he, "thou son of mortal! For I am the Angel of the Prairies. I hold the keys of the mysteries of this wonderful Country, and to me is committed the fate of empires and the destiny of nations. Come then, with me, and I will show thee the secret purposes of fate in relation to this the most extraordinary of all countries!"

Overjoyed with the information, and gathering confidence from the kind and generous appearance of the messenger, I arose and accompanied him. We were wafted through the air at a rapid rate, for some hundreds of miles, in a western direction, a little bearing to the south. At length we came to a halt in an elevated green and flowery plain on the southern bank of the Missouri river — not far from the line that divides the Indian Territory from the States — a place of surpassing beauty and loveliness.

"Young man," said the Angel of the Prairies, "take this glass and look around thee." He then handed me a curious glass by which I was enabled to view the entire country from sea to sea. Looking to the north, I beheld the extensive and fertile plains of Iowa and Wisconsin, composed chiefly of rich, rolling prairies, interspersed with beautiful groves of timber, and watered with numerous steams, some of which were navigable for hundreds of miles; and others forming numerous and valuable water powers for the propelling of mills and machinery. These fertile and flowery plains and groves extended for many hundreds of miles to the north, and were finally terminated by large and extensive forests of pine, which could easily be rafted down the currents of the numerous streams, and be used in the erection of buildings, towns and cities, throughout the whole extent of the unlimited prairies. The central portion of these vast territories abounded in rich ores, such as lead, iron and coal; and the northern portions abounded in copper. The vegetable, mineral and commercial resources of these territories seemed capable of sustaining and employing one hundred millions of people, while at present they contained hardly as many thousands.

Turning from these, I looked eastward, where the states of Missouri, Arkansas and Illinois presented a vast territory of some five hundred miles in extent, similar in fertility and resources to the territories above described, consisting of rich, beautiful and fertile prairies, mingled with delightful groves of timber, and penetrated with numerous large and expansive rivers, on the bosom of which might float the commerce of nations and empires. These states were calculated to sustain at least another hundred millions of souls, although at present not occupied by one million.

After viewing with wonder and delight these beautiful states, I cast my eyes toward the south and southwest. The vision now lengthened in the distance, and some thousands of miles of country expanded to my view, including the vast plains, and fertile forests and vales of Texas and Mexico; still presenting a vast quantity of unlimited meadows and prairies, rich and beautiful as Eden, and abounding in vegetable and mineral wealth. These countries were abundantly sufficient to sustain two hundred millions more of inhabitants, although at present possessing a population of less than ten millions.

Having contemplated the green fields, the flowery plains, the dense forests and towering mountains of this vast country till lost and overwhelmed in astonishment, I turned to the west. Here I beheld a tract of country lately surveyed and appropriated for the location of the Indian tribes. It was bounded on the east by the states of Missouri and Arkansas, on the south by Texas, on the west by the Great American Desert and on the north by the almost unexplored and inhospitable regions of Canada, or more properly by the Missouri river, embracing some six hundred miles from north to south, and some two hundred from east to west. This, like the countries before described, abounded in alternate rich, rolling prairies and woodlands, capable for sustaining a population of at least fifty millions; although at present peopled with a few Indian tribes consisting of less than half a million.

"Young man," said the Angel of the Prairies, "you have now beheld the great meadows of the West, an almost unbroken and continuous field of prairie, bounded on the east by the Wabash and Lake Michigan, on the north by the prairies of Wisconsin and Iowa, and on the west by the Great Desert, and on the south by Central America, and averaging some three thousand miles long and some seven hundred broad; being mostly a rich and fertile plain, watered like Eden, and more productive than the plains of Euphrates. Its people are at present few, but its resources are immense, and it is abundantly calculated to sustain at least one half of the present population of the globe. You now stand in a central position, in the midst of the great American continent. Here is the spot which is destined for the seat of empire, and here shall the ambassadors of all nations resort with a tribute of homage to a greater than Cyrus.

"The seat of empire," continued he, "began in the eastern Eden, but its progress has always been westward. It lighted on the plains of Euphrates, where,

under Nimrod, Nebuchadnezzar, Cyrus, Alexander and others, it rested for a time. But, migrating still westward, it took its seat in Palestine, and finally on the banks of the Nile, from whence it passed to Rome in Italy, where it swayed a long and bloody sceptre, and in course of time penetrated to the western islands of Europe, where it sojourned for a time as if to prepare for a voyage. Holding still its sea-girt throne, it sent out a forlorn hope, a kind of advance guard to prepare its way in the wilderness. These passed over the great waters and finally strengthened themselves until they founded a seat of government on the extreme eastern shore of this vast continent. This was in the infancy of the American Republic, quite central and convenient. On this account some narrow minded mortals, taking only a momentary view of the subject, supposed that the seat of empire, after progressing for thousands of years, had now found a resting place where it would tarry forever. Poor mistaken mortals, how little did they know of the country they were in, and how much less of the decrees of infinite wisdom!"

These words being ended, the Angel of the Prairies bade me tarry awhile on this second spot, and he would then return and unfold to me the mysteries of the future, and the hitherto secret and impenetrable decrees of fate. With this charge he vanished from my sight. A mist of darkness suddenly overspread the landscape — a veil of oblivion enshrouded me round, and the whole scene was shut from my view. Indistinct shadows and confused forms occupied my imagination and troubled my slumbers, and finally a long time seemed to pass away without any distinct recollection of events. Suddenly a hand touched me, and a voice exclaimed, "Mortal, awake! The Angel of the Prairie, has returned, and the time is fulfilled. Arise! Stand upright, and look around thee." At the voice of his words I seemed to awake as from a deep sleep, the darkness dispersed, and light ineffable shone around me. I found myself in the same central position where he had left me, and which he had pointed out as the final seat of empire. But oh! how changed!

Instead of a flowery plain without inhabitants, I beheld an immense city, extending on all sides and thronged with myriads of people, apparently of all nations. In the midst of this city stood a magnificent temple, which, in magnitude and splendor, exceeded everything of the kind before known upon the earth. Its foundations were of precious stones; its walls like polished gold; its windows of agates, clear as crystal; and its roof of a dazzling brightness, its top, like the lofty Andes, seemed to mingle with the skies; while a bright cloud overshadowed it, from which extended rays of glory and brightness in all the magnificent colors of the rainbow. The whole buildings thereof seemed to cover some eight or ten acres of ground. "This," said the Angel of the Prairies, "is the sanctuary of freedom, the palace of the great King, and the centre of a universal government.[1] Follow me and you shall behold the magnificence, order and glory of His kingdom." So saying, we walked together to the gates

of the temple. These were twelve in number; three on each side, and all standing open. Numerous parties and servants were in waiting, and guides and instructors were busy in attendance on strangers, who were passing to and from the temple, with an air of confident freedom, and clad in mingled and varied costumes of all nations.

By a secret watchword[2] from the Angel to the porter or keeper of the gate, we were permitted to pass the eastern centre gate into the court yard. This was a large square surrounding the temple, and containing a square mile of land, enclosed with a strong wall of masonry, and ornamented with walks, grass plots, flowers and shady groves of ornamental trees, the whole arranged in the most perfect taste, and with an elegance, neatness and beauty, that might well compare with Eden. Here the eye was dazzled with scenes of beauty, the ear saluted with innumerable strains of music from birds of varied notes and plumage. And here the balmy breath of morn seemed perfumed with sweets more delicious than the spicy groves of Arabia. Here, in short, the entire senses seemed overwhelmed with enjoyment and pleasure indescribable. Passing along a spacious walk, in the midst of scenes like these, he came to the eastern door of the temple, over which was inscribed, in letters of gold, the following:

> Here wisdom, knowledge and truth are blended!
> Here mercy reigns and war is ended!
> Here on these grounds all nations enter;
> But here a tyrant dare not venture!

On entering the outer court, we found ourselves in a large and splendid room, inside of which were doors opening in every direction, over which were inscribed the particular uses for which they were occupied. This outer court was ornamented and finished with monuments, paintings, maps, charts, engravings, etc., all of which were not only ornamental but highly instructive, and calculated to impart a world of information on astronomy, geography, history, geometry, theology, etc., etc.[3] Among these, my attention was drawn to a large painting which represented huge piles of broken iron, and antique weapons of every description, heaped up together in the greatest confusion, from the ancient bow of steel, or the wooden bow and arrow and war club of the savage, to the most polished and renowned implements of modern warfare. All these were laid aside as useless, and men were represented in the act of beating swords into plough shares and spears into pruning hooks.

"These," said the Angel of the Prairies, "are the implements of murder and cruelty with which poor, ignorant, mistaken mortals once made war upon each other; but they have long since been laid aside as useless, and the arts of war are no longer studied or practiced on the earth." After viewing these things, my guide conducted me to a door, which opened into the inner courts, and over which was written as follows:

Within is freedom's throne exalted high!
Where, crowned with light and truth and majesty,
A royal host in robes of bright array,
Their peaceful sceptre o'er the nations sway.

On entering this room, a vast and extensive hall was opened before me, the walls of which were white and ornamented with various figures which I did not understand. In the midst of this hall was a vast throne as white as ivory, and ascended by seventy steps, and on either site of the throne and of the steps leading to it, there were seats rising one above another. On this throne was seated an aged, venerable looking man. His hair was white with age, and his countenance beamed with intelligence and affection indescribable, as if he were the father of the kingdoms and people over which he reigned.[4] He was clad in robes of dazzling whiteness, while a glorious crown rested upon his brow; and a pillar of light above his head, seemed to diffuse over the whole scene a brilliance of glory and grandeur indescribable. There was something in his countenance which seemed to indicate that he had passed long years of struggle and exertion in the achievement of some mighty revolution, and been a man of sorrows and acquainted with grief.[5] But, like the evening sun after a day of clouds and tempest, he seemed to smile with a dignity of repose. In connection with this venerable personage sat two others scarcely less venerable, and clad and crowned in the same manner. On the next seat below were twelve personages, much of the same appearance and clad in the same manner, with crowns upon their heads; while the descending seats were filled with some thousands of noble and dignified personages, all enrobed in white and crowned with authority, power and majesty, as kings and priests presiding among the sons of God.[6]

"You now behold," said the Angel of the Prairies, "The Grand Presiding Council[7] organized in wisdom, and holding the keys of power[8] to bear rule over all the earth in righteousness. And of the increase and glory of their kingdoms there shall be no end." As he spoke thus, bands of instrumental music filled the temple with melody indescribable, accompanied with human voices, both male and female, all chiming in perfect harmony in a hymn of triumph, the words of which I could only understand in part. But the concluding lines were repeated in swelling strains of joy. They were as follows:

Tho' earth and its treasures should melt in the fire,
And the starlight of heaven wax dim and expire;
Tho' yon planets no longer revolve in their spheres,
The earth make its day, or its circuit of years;
Tho' the fountain of joy all its light shall withhold,
And the moons and Sabbaths shall cease to behold;
Yet firm and unshaken this throne shall remain,
And the heirs of Old Israel eternally reign.[9]

As the music ceased, the Angel said:

"Son of mortal! ascend with me, and I will show you the country which we explored together at the first." At this instant a door was opened, which we entered, and commenced to ascend a flight of steps. These gradually ascended upwards through a long and winding passage, till at length we found ourselves on a pinnacle of the temple. The air was pure and mild, the sky was clear, and the vision extended far and wide on all sides, without an intervening object. My guide now handed me the same curious glass in which I had formerly viewed the country. But now how different, how wonderful the change of all things around me! Instead of lone prairies and wild and dreary forests, I now beheld one vast extent of populous country. Cities, towns, villages, houses, palaces, gardens, farms, fields, orchards, and vineyards extended in endless variety where once I beheld little else but loneliness and desolation.

"This," said the Angel of the Prairies, "is the country in which, one hundred years ago, you commenced to explore, in your journey to the west. Behold," continued he, "what truth and knowledge and perseverance can accomplish in a single century." To this I replied: "I am lost in wonder and amazement, and can hardly understand what I see. Who are these populous nations and tribes, who in happy myriads occupy the country immediately to the west, which was formerly occupied by savage hordes, but which now presents one vast scene of neatness, beauty, civilization and happiness? Have the Indian tribes, then, been entirely exterminated, and their country overrun by civilized nations?"

"Nay," said he, "these are still the Indians. A mysterious Providence preserved their remnants, and gathered and concentrated them into one peaceful nation. When they were first brought together from all parts of the continent, they numbered a population of about seven millions of ignorant, degraded people. But the light of truth dawned upon them, and with it came all the blessings of peace, plenty, civilization, cleanliness, and beauty, which you behold, and they constitute some thirty-five millions, and occupy all the country west of the Mississippi and bordering on the Rocky Mountains."

After viewing these beautiful settlements and hearing this interesting account of tribes and nations which I had been traditioned to believe could never be tamed, but were destined to perish from the earth, I turned toward the east and inquired after the great family of States which had once constituted the united Republic of *E Pluribus Unum.* These, I believed, were vastly more populous and wealthy than formerly. But they seemed no longer identified as States, with their former geographical boundaries and political forms of government. At this I was greatly astonished, as I had been early impressed with the idea of the future greatness and permanency of our national institutions. Turning to the guide, I inquired by what strange connection of events, or by what mighty revolutions the American system had been dissolved, and its elements blended with this great central and universal government, which, notwithstanding my

former prepossessions, I was constrained to acknowledge as far superior in excellence, glory and perfection to the former. To this inquiry the Angel of the Prairies replied as follows:

"The American system was indeed glorious in its beginning, and was founded by wise and good men, in opposition to long established abuses and oppressive systems of the Old World. But it had its weaknesses and imperfections. These were taken advantage of by wicked and conspiring men, who were unwisely placed at the head of government, and who, by a loose and corrupt administration, gradually undermined that beautiful structure. In their polluted hands justice faltered, truth fell to the ground, equity could not enter, and virtue fled into the wilderness. A blind, sectarianized and corrupt populace formed themselves into numerous mobs, overturned the laws, and put at defiance the administration thereof. These were either joined by the officers of Government or secretly winked at and encouraged by them, until the injured and persecuted friends of law and order, finding no protection or redress, were forced to abandon their country and its institutions, now no longer in force, and to retreat into the wilderness, with the loss of a vast amount of property and many valuable lives. These carried with them the spirit of liberty which seemed as a cement to form them into union, and thus was formed a nucleus around which rallied by degrees all the virtue and patriotism of the nation. Thus rallied and re-organized, the bold and daring sons of liberty were able to stand in their own defense, and to hurl defiance upon their former enemies. Thus the spirit of freedom had withdrawn from the mass and they were abandoned, like king Saul of old, to destruction. Divisions and contentions arose, and multiplied to that degree that they soon destroyed each other, deluged the country in blood, and thus ended the confederation under the title of *E Pluribus Unum.*[10]

"The remnant who fled into the wilderness and rallied to the standard of liberty on the plains of the West, combining the wisdom of former experience with the light of truth which shone into their hearts from above, laid the foundation of their perfect form of government — this mighty empire of liberty which you now see, and the institutions of which you shall be more fully informed in due time. The wisdom, intelligence and peace which flowed from this centre soon served as an ensign to the nations abroad.[11] This filled some with envy, others with admiration and delight. The good, the great, the noble, the generous and patriotic lovers of truth rallied from all nations, and joining the standard of freedom, were a constantly increasing strength to their new and perfect organization. While by the same means the old and corrupt institutions were proportionately weakened and abandoned. This soon stirred the envy and jealousy of old and corrupt powers to that degree that they united in a general declaration of war against their young and more prosperous neighbors. These allied powers sent out an armament of five hundred ships of the line, and half a million of men. Their object was not only to gratify their vengeance

and envy, but their avarice and ambition. They aimed at nothing less than the subjugation and plunder of the whole country. These powers were a portion of them landed, with implements and effects, and the remainder reserved on board their ships. They were met by the sons of liberty, both by sea and land, who were at length victorious, and this whole army were overcome, and their riches and armor, which was immense, were taken for spoil. This brilliant victory greatly enriched and strengthened the new empire of freedom, and at the same time nearly ruined the nations who commenced the war. They sued for peace, and finally obtained it on condition of perfect submission to the will of the conquerors. This gave them new and liberal laws and institutions, broke off the fetters of their old masters, and utterly forbade the use of arms or the art of war. These brilliant and highly commendable measures soon opened the eyes of millions more, and won them to the cause of liberty and truth. Other and distant nations, who had watched all these movements at length, saw the beauties of liberty and felt the force of truth, till finally, with one consent, they joined the same standard. Thus, in one short century, the world is revolutionized; tyranny is dethroned; war has ceased forever; peace is triumphant, and truth and knowledge cover the earth."[12]

Thus spake the Angel of the Prairies; and when he had ceased to speak, I still continued to listen; for such a blaze of glory and intelligence burst at once upon my view, and events so passing strange, so complicated, so unlooked for, had taken place in a single century, and had been related to me in so masterly a manner, that I stood overwhelmed with astonishment and wonder, and could hardly believe my senses. "Is it possible," Thought I, "that a republic founded upon the most liberal principles, and established by the sweat and blood and tears of our renowned ancestors, and so cherished and respected by their children, has faded like the dazzling splendor of the morning's dawn? has withered like an untimely flower? and that, too, by the corruption of its own degenerate sons, the very persons who should have cherished it forever? Where was the spirit of patriotism, of freedom, of love of country which had once characterized the sons of liberty, and warmed the bosoms of Americans?"

With reflections like these I had commenced a lamentation over my fallen, lost and ruined country.[13] But suddenly recollecting myself, and calling to mind the other events which had been related, my sorrow was turned into joy. I saw, although there had been great corruption and a general overthrow of our government and its institutions, yet many of the sons of noble sires had stood firm and unshaken in the cause of freedom; even amid the wreck of states and the crash of thrones, they had maintained their integrity, and when they had no longer a country or government to fight for, they retired to the plains of the West, carrying with them the pure spirit of freedom. There, in the midst of a more extensive, a richer and a better country, they had established a government more permanent, strong and lasting, and vastly more extensive

and glorious, combining strength and solidity, with the most perfect liberty and freedom. Nor had their labors been confined to the narrow limits of their own immediate country and nation, but had burst the chains of tyranny and broken the yoke of bondage from the growing millions of all nations and colors; and where darkness, ignorance, superstition, cruelty and bloodshed had held dominion for ages, light had sprung up, truth had triumphed, and peace had commenced its universal reign. And where, a century ago, an extensive and fertile country lay desolate and lone, or partially occupied by ignorant and cruel savages, hundreds of millions of intelligent and happy beings were now enjoying all the sweets of domestic felicity. Why then, thought I, shall I mourn? The labors of our fathers were not in vain. On the contrary, the results have been a thousand times more glorious than their most sanguine expectations. The spirit of their institutions has been cherished and maintained. Their temple of liberty enlarged and perfected; while the dross has been separated and destroyed, and the chaff blown to the four winds.

While these thoughts were passing in my mind, the Angel of the Prairies again called my attention. "Come," said he, "son of mortal, let us descend from this high eminence and enter the archives of the Temple of Freedom,[14] and there you shall learn the secret springs, the fountain from which has emanated all this wisdom and greatness. You will then no longer wonder at the magnitude of this glorious organization, the perfection of its principles, or its unparalleled success." So, saying, we descended together through the same long and winding passage, till a door opened into a vast room in the second story of the building, which was gloriously finished and ornamented, and principally occupied with collections of antiquities and monuments and paintings, memorializing numerous and important events. Passing through in the midst of these, we entered a small room in which was carefully deposited numerous sacred books and records. From the midst of these the Angel of the Prairies selected a small volume entitled: "A true and perfect system of Civil and Religious Government, revealed from on High."[15] He then bade me be seated, gave me this book, and bade me read. So saying, he vanished from my sight. I opened the book and read the preface as follows:

"There is a God in heaven who revealeth secrets. Wisdom and might are His. He changeth the times and the seasons. He removeth kings and setteth up kings. He giveth wisdom unto the wise and knowledge unto them that know understanding. His dominion is an everlasting dominion, and His kingdom is from generation to generation. He doth according to His will in the armies of heaven, and among the inhabitants of the earth. And none can stay His hand, or say unto Him, "What doeth thou?' All His works are truth, and His ways are judgment, and those that walk in pride He is able to abase. His kingdom is that which shall not be destroyed, and His dominion shall be even unto the end. As the Maker of the earth and the Father of the people, all

power and authority of civil and religious government is vested in Him. He holds the prerogative of electing the officers and making the laws; He holds the right of reproving and admonishing the officers or of removing them at pleasure. Therefore all the forms of civil and religious government which are not appointed, organized and directed by divine revelation, are more or less imperfect and erroneous, and the administration thereof extremely liable to corruption and abuse. The only perfect system of government, then, is a Theocracy; that is, a government under the immediate, constant and direct superintendency of the Almighty.[16] This order of government commenced in Eden, when God chose Adam for a ruler and gave him laws. It was perpetuated in his descendants, such as Seth, Enoch, Noah, Melchizedek, and so on, till it came down to Abraham, and was made hereditary in his seed forever.[17] As it is written, 'Kings shall be of thee, and princes shall come out of thy loins.'

"It was manifested clearly in Egypt — Pharaoh himself being instructed and governed by Joseph, as a revelator. Moses also delivered a nation from slavery, dethroned a tyrant, and governed in all things by these same principles. By these Joshua conquered, and by these the Judges of Israel ruled. By this authority Samuel reproved and displaced a corrupted priesthood, in the case of Eli and his sons. By it he anoints King Saul to reign in Israel, and by it he afterwards rejected him for transgression and anointed David in his stead. By virtue of this authority Elijah reproved and rejected Ahab and the priests of Baal, and then proceeded to anoint Jehu king and Elisha for prophet, and by this means remodeled the civil and religious administration of affairs, and saved a nation from the lowest depths of corruption and ruin. By this power, Daniel, the prophet, reproved and instructed Nebuchadnezzar, displaced Belteshazzar, and directed Cyrus; continually impressing upon kings and nations this one important principle, viz: "That God is a revealer of secrets, and claims the right of government over kings and potentates of the earth." To convince Nebuchadnezzar of this one fact, he was driven out from his throne and from the society of men, to dwell among the beasts of the field and to eat grass as the ox, and afterwards restored to his kingdom again. And to convince all nations of this fact, King Nebuchadnezzar wrote his epistle to all nations and languages, in which he bore testimony to the same.

"By this authority Jesus Christ received all power in heaven and on earth, and was therefore seen by the prophet Daniel, coming in the clouds of heaven, to reign over all the earth. By this authority His Apostles governed those who would receive His kingdom in their day — being themselves chosen by the Lord, and not by the people. By this same authority the Gentile Church and people would have been governed from that day to the present, without a schism or division of church or state, were it not for corruption and wickedness, which made war with the Saints, and overcame them, and changed times and laws, as was foretold by the prophet Daniel.[18]

"By this authority the God of heaven promised, by all the holy prophets, that He would set up a kingdom that should destroy and break in pieces all these kingdoms, become universal, and stand forever.[19] And that He would do this by the sitting of the Ancient of days, whose raiment was white as snow, and whose hair was like the pure wool; while thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him, and judgment was given to the Saints, and the time came that the Saints possessed the kingdom.

"By this authority the God of heaven has fulfilled that which He spoke by the mouths of His ancient prophets, by revealing from heaven and appointing and establishing a glorious kingdom which shall stand forever.[20]

Therefore sing, O Heavens!
And be joyful, Oh Earth!
For truth has triumphed;
Wisdom and knowledge rule;
Righteousness reigns;
And earth rests in lasting peace.

Thus ended the preface. I was about to read further, but was interrupted by the Angel of the Prairies. "Son of mortal," said he, "you have now read all you are permitted to read at the present time." So saying, he replaced the little book amid the archives of the temple, and bade me follow him. He then conducted me out of the temple, and said:

"Son of mortal, you now understand the nature of the government you have beheld. You see it is not a human monarchy, for man-made kings are tyrant. It is not an aristocracy, for in that case the few trample upon the rights of the many. It is not a democracy, for mobs composed of the mass, with no stronger power to check them, are the greatest tyrants and oppressors in the world.[21] But it is a Theocracy, where the great Eloheim, Jehovah, holds the superior honor. He selects the officers. He reveals and appoints the laws, and He counsels, reproves, directs, guides and holds the reins of government. The venerable Council which you beheld enthroned in majesty and clad in robes of white, with crowns upon their heads, is ***the order of the Ancient of Days***,[22] before whose august presence thrones have been cast down, and tyrants have ceased to rule. You have understood the secret purposes of Providence in relation to the prairies and the West, and of the earth and its destiny. Go forth on your journey, and wander no more; but tell the world of things to come."

At this I awoke, and behold, it was a dream. Instead of a glorious kingdom and city and temple, I beheld the morning sun shining through the crevices of the log cabin where I lodged. Instead of a century numbered with the past, I had spent a night of disturbed and unquiet slumber; and instead of the Angel of the Prairies standing by my side in the act of unfolding

The secret purposes of fate,
Which govern men and guide the State,

I beheld my landlord in the act of calling me to breakfast.

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[1]Here the relationship between the Temple and the Kingdom of God or Council of Fifty is set forth in certain terms. Indeed, by all that Pratt has written, the Temple is the focal point and primary edifice of the Kingdom. It is the Capital building of the administration of God's Government on Earth, sustaining the same relationship to the Kingdom that the White House does to the Government of the United States. Bearing this in mind, it becomes apparent why the members of the Council of Fifty dressed in their Temple Robes and offered up the Signs and Tokens of the Priesthood in their meetings, and why they held their councils within the walls of the Nauvoo Temple. Indeed it was through the ordinances and covenants of the Temple that the Family Union and Patriarchal Government of the Kingdom was created.

[2]The above is an obvious allusion to the Signs and Tokens of the Priesthood, as given in the Temple.

[3]It would almost seem as though Pratt were here referring to the Temple as a College of learning. The Logan Temple is referred to in a similar way in a revelation which was given to President John Taylor. See *Unpublished Revelations* 86:6–9.

[4]The personage portrayed is Father Adam (see note 22).

[5]Isaiah 53:3.

[6]Pratt here describes Father Adam reigning in triumphant glory over His Celestial Family Kingdom or those of his faithful children who have gathered out from all nations and received the Fulness of the Father's Gospel, together with all its Laws, Doctrines and Ordinances. They have received their Second Anointing and are thus made Legal Heirs in the Kingdom and Joint Heirs with Jesus, and have been anointed and ordained Kings and Priests that they might reign and rule with Jesus in the Family Government and Kingdom of the Father. For these reasons they are portrayed dressed in their Temple Robes and in the act of paying homage and veneration to Father Adam. The scene described here is reminiscent of Daniels vision of the Valley of Adam-ondi-Ahman (see D&C 116; Daniel 7:9–10; Rev 5:11).

[7]It is no coincidence that this was one of the names given to the Council of Fifty, for in every way, the Council portrayed above is identical to the original intent of the Council of Fifty as established by the Prophet Joseph Smith. In an 1848 Address, Lyman Wight referred to the Council of Fifty variously as "the Grand Council of heaven" "the Grand Council of the Kingdom of God" and "the Grand Council of the Church, or in other words, the perfect organization of the Church of Jesus Christ of Later Day Saints on earth. This Council consisted of fifty members, with full authority to build up the Kingdom of God on earth, that his will might be done on earth as in heaven." See "Lyman Wight's 1848 Address to the Saints" published in *Doctrine of the Priesthood*, Vol. 5, No. 11, Nov. 1988; see also: The Nauvoo Diaries and Writings of William Clayton, March 10th, 1845, to be published in a forthcoming issue of *Doctrine of the Priesthood*.

[8]There is no doubt that the Government and Kingdom as described above is the whole outgrowth and development of the Council of Fifty as the Prophet envisioned it to develop when he first established it in embryo in the Spring of 1844. And this being the case, it is most significant that Parley P. Pratt here portrays the Council of Fifty or Kingdom of God as a Priesthood organization and body which actually holds "the keys of power". In fact, Pratt here alludes to a revelation given to the Prophet, wherein the proper name and Priesthood authority of this organization is established:

"Verily thus saith the Lord, This is the name by which you shall be called — The Kingdom of God and His Laws, with the Keys and power thereof, and judgment in the hands of his servants, Ahman Christ." *Unpublished Revelations* 57a.

All of this flies in the face of current scholarship. Indeed, the idea that the Council of Fifty was a Priesthood body which rightfully possessed and controlled the Keys of the Kingdom of God on Earth, has been consistently denied by present day scholars. The idea actually stems from the administration of President Young, who found it necessary, in order to maintain the supremacy of the quorum of the Twelve and in order to prevent the division of the Kingdom.

[9]See note 17. The above allusion to the "heirs of Old Israel" speaks of Patriarchal Succession to the Throne and Kingdom of God, which the Prophet Joseph Smith identified with the restored House of Israel. In the Prophet's mind, Israel could only be restored by being gathered and eternally connected and bound together in a Celestial Family Union through the Oaths and Covenants of the Temple. Once the Family Kingdom of Israel was established, there would be presiding birthright offices in the Priesthood in each of the different tribes etc. These offices would be filled by the "Heirs of Old Israel" — hence Kings and Priests and Patriarchal Succession. This is what is suggested in the Doctrine and Covenants in numerous passages (see for example D&C 113; 86:7–11; 110:12; 112:32; 124:56–58; 132:30; 107:40–57; Abraham 1:2–4).

The Prophet Joseph Smith was identified in the revelations as the birthright heir of Ephraim, as also partly a descendant of Christ and Jesse, and hence of Judah (D&C 113). Consequently he was the Presiding Patriarch, Priest and King over all Israel in his day. This Presiding Birthright Office in Israel is an outgrowth of the Fulness of the Patriarchal Priesthood which was restored in the Kirtland Temple, and was foreordained to be passed down from father to birthright son. Hence the presiding Priesthood Office in the House and Kingdom of Israel was to be passed down from father to birthright son, in a line of "the heirs of Old Israel" — in other words, "Patriarchal Succession".

[10]See note 13. It is a commonly held understanding among the Elders of the Church and among Constitutionalists in general, that the Prophet Joseph Smith prophesied that the Constitution of the United States would one day hang as by a thread, and that at that time the Elders of the Church would step forward and save the Constitution from ruin. But if the Prophet Joseph Smith ever said anything like this in earlier days, as is evident from the above, as well as many other statements, by the last year of his life he was teaching something else altogether — namely that the United States government had sinned beyond the pardoning grace of the Lord and that its days were numbered. In 1880, Wilford Woodruff even received a revelation which identified the United States Government and its officers with Satan (*UPR* 79) and there is no reason whatever to believe that things have changed or improved for

the better in the last century. Quite to the contrary, the United States Government has proven itself rank with corruption and ripe for destruction.

[11]Isaiah 5:26; 11:10, 12

[12]In accordance with the teachings of the Prophet Joseph Smith and his contemporaries, the above scenario is an accurate description of the circumstances which will bring in the dawn of the Millennium. This is in striking contrast to the common understanding which is held today — namely, that the Millennium will be brought in by absolute Miraculous Power and Divine Intervention from the Heavens. However, as can been seen from the above, this idea would fly in the face of the teachings of the founding Prophet's of this dispensation. According to the Prophet Joseph Smith, the Millennial reign of peace will be established by the gradual spread of the Gospel, together with the establishment of the Kingdom of God on Earth, and the practice of its principles in the lives of the Saints. After these have been firmly established on Earth, there will be a people and Kingdom who will be prepared and to whom the Lord will come.

According to the Prophet, the early dawning of the Millennium had commenced with the restoration which he affected and the establishment of the Kingdom of God on Earth. This was the leaven which would work in the bread dough to prepare the Earth for the return of the Lord. Perhaps one of the clearest statements on this subject is found in the April 6th, 1845 conference address of President Young:

"Brethren and sisters, for the sake of your dead and for the sake of yourselves, be faithful and have no feelings in your hearts against one another, but learn to suffer wrong rather than do wrong, and by so doing we will outstrip all our enemies and conquer the evil one, for know ye not that here is Zion? Know ye not that the millennium has commenced? We have had Zion upon the Earth this fourteen years. Peace reigns among this people which is Zion. Union and true charity dwells with this people: this is the most orderly and peaceable people upon the face of the whole Earth. Well, this is Zion, and it is increasing and spreading wider and wider, and this principle of Zion, which is peace, will stretch all over the Earth; that is the Millennium.

The Saints will increase, and continue to increase, and virtue, love, holiness and all good principles, will continue to spread and spread, and will rule the nations of the Earth, and who is there that can stop its progress? None, but it will roll until there is no room for the Devil; then he will be bound and shut up. The principles of the Kingdom of God will prevail, from city to city, from nation to nation, until the Devil shall be bound and there is no place for him. They killed the Prophet Joseph for fear he would spread this principle, but it will go and fill the whole Earth; this is true and will come to pass as the Lord lives." (*TPBY* 1:4/6/45)

[13]See note 10.

[14]It will be noted that "Freedom" is a central theme in the Theocratic Kingdom which was established by the Prophet. Indeed, in accordance with the revelations given to the Prophet, to every Kingdom is a Law given, and those who do not chose to live by the law of one kingdom will have the option of going to another Kingdom where the laws are likely to be more in accordance with their own nature and disposition (D&C 88:22–24).

[15]For a exposition on this "perfect system of Civil and Religious Government" as it was envisioned by the Prophet Joseph Smith, see, *Doctrine of the Priesthood*, Vol. 5 (March 1988) No. 3 and Vol 8 (April 1991) No. 4.

[16]It ought to be remembered that in accordance with the revelations of the Prophet, there are three different kingdoms of Glory, and three different sets of laws by which these different kingdoms will be governed. Yet notwithstanding this, each of these will be governed by the Priesthood, and consequently, each will be classed as a Theocratic Government. Hence — a Telestial Theocracy — a Terrestrial Theocracy — and a Celestial Theocracy (D&C 88:22–24).

[17]See note note 9. The book of Abraham describes the order which was established in Adam's day as a Patriarchal Order: "Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father (Abraham 1:25–26). For more on this see *Doctrine of the Priesthood* Vol. 1, No. 5, 1978.

[18]For another similar rendition or accounting by Parley P. Pratt, on the history of "theocracy" and the Patriarchal Order, see his discourse given in the Council Chamber of the Legislative Assembly, on Wednesday, December 15th, 1852, published in *The Teachings of President Brigham Young*, Vol 3:157–156.

[19]Daniel 2:44; 7:9–10, 13–14, 21–22, 27.

[20]In accordance with the teachings of the Prophet Joseph Smith, the beginnings of the fulfillment of this Prophecy commenced on March 10th and 11th, 1844, when he organized the Kingdom of God or Council of Fifty.

[21]We find here a most fitting and accurate definition of a true "Democracy". Webster's Dictionary defines "Democracy" as "rule of the majority" — in other words Mob rule. Whatever the majority wants they get. If the majority sees fit to legislate laws and thereby deny the minority of their rights and freedom, a True democracy would allow for it. This is precisely what happened in the case of the Mormon people, hence Pratt speaks from experience. After the Prophet was murdered by a mob, and the perpetrators were taken to trial, Thomas Sharp, who was one of the main instigators, argued in his paper , *"The Warsaw Signal"* that Democracy was rule by the majority, and that the majority wanted Joe dead, and consequently what the mob did was lawful. The state of Illinois sustained Sharp's argument by acquitting those who did the murder and thereby refusing to bring them to justice.

In actuality, the Constitutional Government which was established for the United States by the founding fathers is more accurately defined as a "Republic" wherein certain inalienable rights were guaranteed to its citizens, regardless of what the majority may or may not want. But unfortunately these laws have been trampled under foot by politicians, who have in every sense of the word betrayed the people whom they were elected to govern and protect.

[22]See note 4. Altogether there are only a handful of references to the "Order of the Ancient of Days". The earliest significant reference is found in the *History of the Church*, under date of May 4th, 1842, where the Prophet identifies it with the Holy Order:

"I spent the day in the upper part of the store . . . in council with [certain faithful brethren] instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the *highest order of the Melchisedek Priesthood*, setting forth the ***order pertaining to the Ancient of Days***, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the ***Church of the First Born*** . . . . In this council was instituted the ***ancient order*** of things ***for the first time*** in these last days." (*HC* 5:1–2)

Undoubtedly the Prophet derived this title from the 7th chapter of Daniel, where it speaks of the Kingdom and dominion which would be given to the Saints when the Heavenly and Earthly counterpart of this "Ancient Order" were to meet in the Valley of Adam-ondi-Ahman (Daniel 7:9–10, 13–14, 21–22, 27; D&C 116). The Prophet identifies Father Adam as the Ancient of Days who will sit at the head of this Council as the presiding Patriarch, Priest and King.

Those who have been through the Temple will immediately recognize the connection of the statement quoted above with the Endowment. But what many fail to understand is that it is through the Endowment and the Sealing Ordinances that the righteous descendants of Adam are to be bound together in an eternal Family Government and Kingdom — hence its connection to the Patriarchal Order and to Father Adam or the Ancient of Days. It is evident from numerous sources, that the Prophet Joseph Smith identified the Council of Fifty with this "Order of the Ancient of Days". This fact in itself is sufficient to established the Patriarchal nature of the organization of the Council of Fifty.

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